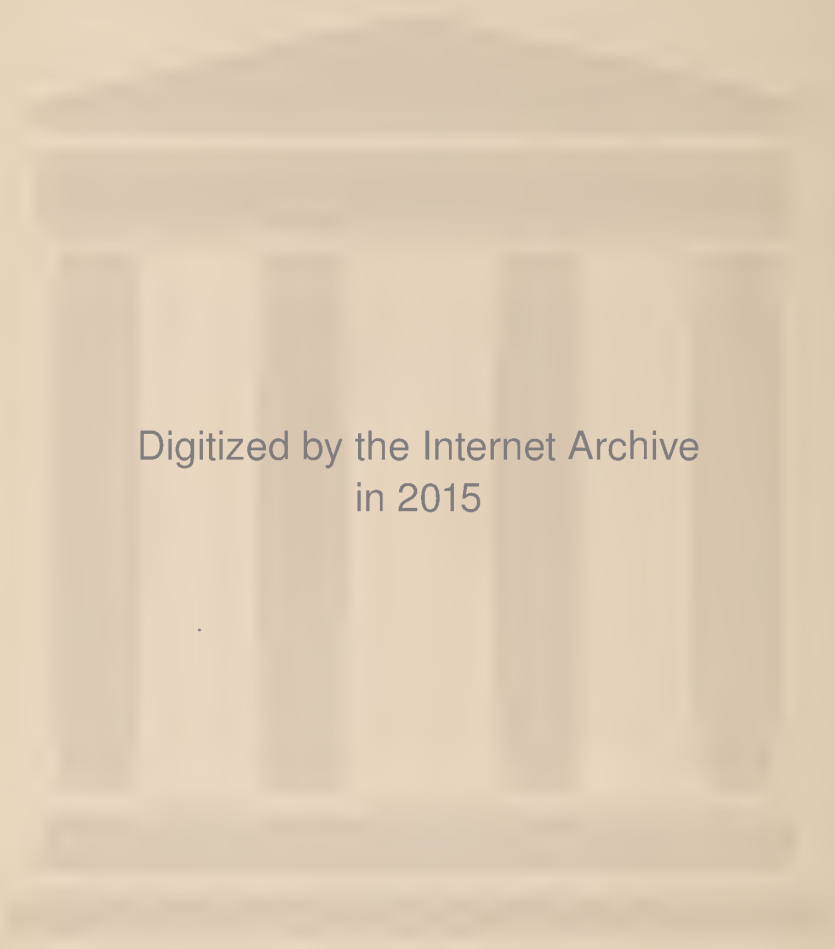


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Ten Million Lepers Need Your Help

The estimate given by Dr. Victor G. Heiser—of the Rockefeller Foundation and formerly Health Director of the Philippine Islands—indicating an approximate minimum of two million Lepers in the world, has re-emphasized the importance of the work for which The Mission to Lepers is responsible.

This *International and Interdenominational Society* was founded in 1874 by Mr. Wellesley C. Bailey, representing one of the American Foreign Mission Boards. Yearly the work has grown and the Society has expanded. Its four present objectives are:

a. To Preach the Gospel to the Lepers

The Lepers respond gladly to Christian teaching. Their sincere joy in service offers fine examples for emulation. There are now over 6,000 Baptized Christians in the Leper Homes connected with this Mission and we need your help to maintain the work.

b. To Relieve Their Dreadful Sufferings

Suffering always appeals. Note the way in which relief is rushed to our War sufferers, but what War sufferer today would exchange places with the Leper? The Mission to Lepers, through direct contributions, by visitation in many lands, and by establishing and sustaining the work in no less than *ninety-two Hospitals and Homes for Lepers*, has relieved and saved many thousands. Doctors and nurses have multiplied their ministries by teaching Lepers themselves the art of bandaging and dressing. In connection with the American Asylum under Government control in the Philippine Leper Colony, clinical records show that under treatment

The Mission to Lepers is leading in a *world movement for segregation of Lepers in all lands*. Governments and Mission Boards are co-operating in the United States, Japan, Korea, China, India, and Siam. Your support is needed—urgently.

If, as estimated, one person out of every seven hundred and fifty living today, is suffering from this preventable disease, who is responsible? We are. We can at least help stay the plague.

Are you ready to do your part to help this Society realize its four objectives, which we repeat:—

- (a) To preach the Gospel to the Lepers;
- (b) To relieve their dreadful sufferings;
- (c) To supply their simple wants;
- (d) In time to rid the world of Leprosy.

Then, **send your gift, which is so much needed today**, to Mr. Fleming H. Revell, Treasurer, 158 Fifth Ave., New York. Gifts are needed for general funds, for building purposes, as well as for "Christmas" for the Lepers.

Wm. Jay Schieffelin, Chairman; Fleming H. Revell, Treasurer; W. M. Danner, Secretary.

Reference:—The officers of the Mission Boards of any Church or Society in America or in Great Britain.

some two hundred cases have been free from traces of the Leprosy for more than two years. Research is being continued, new remedies and new applications of old ones sought—with the encouraging result that many patients have been released on parole.

c. To Supply Their Simple Wants

Lepers—homeless and hungry—surprised to find sympathy—rejoice to receive food, clothing and shelter. When physically able, they gladly undertake gardening, raising fruit and caring for their cooking and clothes. In the Mission Stations, ample care can be given with an approximate annual expense of only \$25.00 for each patient. Such a great service for such a small amount ought to touch the hearts of every lover of suffering men, women and children everywhere.

d. In Time to Rid the World of Leprosy

In the middle ages, France and Great Britain had many Lepers. In more recent years, there were thousands in Norway. Now Great Britain and France have practically none and there are few in Norway. In the Philippine Islands ten years ago, there were said to be 9,000—now but 5,000. In the Hawaiian Islands twelve years ago, over 1,300—now half that many. What has wrought this change? The answer is, *segregation*. Almost 4,000 years ago, this plan was instituted by Jehovah. It brings results. And you can help.



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AN AERO VIEW OF JERUSALEM AND THE MOUNT OF OLIVES

The Scene of Great Events in the Redemptive Work of Christ, and Recently in the Reclamation by the Allied Forces
The tower of the Russian Church of the Ascension is seen on horizon at the left and in front of it the "Dome of the Rock," or Mosque of Omar in the Temple Area

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THE OUTLOOK FOR PEACE

“**M**AKE a joyful noise unto God, all the Earth; sing forth the glory of His name; make His praise glorious,” (Psalm 66: 1, 2). When on the morning of November eleventh, the news spread abroad that Germany had accepted the terms of armistice, a wave of rejoicing spread over the war-wearied earth—even in the enemy’s camps and cities—and hostilities ceased as if under the spell of the Master’s “Peace be still.” The bells of victory sounded the death knell of militarism and the creed of the iron fist that “might is right.” “The Lord hath broken the staff of the wicked, the scepter of the rulers that smote the people in wrath with a continual stroke.” (Isaiah 14:5, 6). With the onward march of the Allies, kingdoms founded on arbitrary power and hereditary rights have crumbled and kings and princes have become weak as Samson shorn of his locks. In Europe and Asia today the ancient established order is changing, the fountains of the political deep are breaking up and a new day is dawning.

The question is—what next? It will be many months before any true estimate can be prepared showing what has been gained and lost in this world war. England alone has lost nearly a million men, and in all, probably at least eight million fighting men have died in addition to those who have succumbed to disease, starvation and war conditions in Europe, Asia and Africa. The price paid in men, in money and in devastation and suffering has been incalculable. Is the result worth the cost? That depends on the next steps.

Europe is still in turmoil. National militarism has been dethroned, but the individual appeal to the power of the sword still stands. In Russia the power of the Bolsheviki, with the red flag of the

working men and soldiers, has replaced the power of autocratic aristocracy. The Bolsheviki are seeking to establish themselves in Europe and America and in fact throughout the world. This means that instead of a perpendicular division between peoples, on the line of national and racial ambitions and antagonism, the Bolsheviki are seeking to establish a horizontal division internationally between classes of men. They aim at the subjugation of the propertied class to the laboring class.

There is reason to rejoice over the victory that has been won and to remember with honor the men and women who have laid down their lives for the cause of freedom from the military yoke, but there is no reason for self-gratulation or self-confidence; no reason to think that by our own might we have achieved victory or can maintain it. Democracy is not a solution of the world's problems. At this hour it behooves us to stop and to remember God. In Him alone can we put our trust, and only in the principles and saving power of Jesus Christ is there any hope for the world. He not only made of one all nations to dwell on the face of the earth, but He broke down the barriers between high and low, rich and poor, Jew and Gentile, to make all ONE in Him. Only on this principle and basis can there be lasting peace.

AFTER THE WAR—WHAT?

ALREADY the maps of Europe, of Asia and of Africa have changed. With Palestine and Syria, Constantinople, Damascus and Bagdad in the hands of the Allies, the power of the Turk is broken and a new day is dawning in Moslem lands. The darkest spot in Asia today is Persia: caught between the millstones of Turkish cruelty and Russian collapse, the land has been made desolate—especially in the Northwest. A good Samaritan, of self-sacrificing spirit, is needed to save Persia from utter desolation. Already Christians interested in Moslem lands are beginning to plan the reconstruction work in Asia Minor and Syria. The doors will doubtless be opened wide for missionary work and an adequate program should be devised. There is need of the same devotion, sacrifice and energy in pushing this campaign for God as was evidenced by the forces of General Allenby in winning the Holy Land from the domination of the Turk.

Another dark area of vast extent is Russia, with her 180,000,000 people including Protestants, Roman and Greek Catholics, Buddhists, Moslems and Atheists. Here is a land in a state of anarchy, with a helpless mass of humanity, unequal to self-government. Order will doubtless be brought out of chaos with the help of the Allies. In the meantime, Christians in America and England should prepare to evangelize this great mass of humanity so long kept in oppression, ignorance and superstition, until millions of them have come to deny the very

existence of God. What was Russia contains half as many people as India, more than all Africa and three times as many as in all Latin America. They have been almost wholly untouched by evangelical teaching. Here is an opportunity for Christian statesmanship in the formation of a program for Russia's evangelization by a union of Christian effort, unmarred by denominational rivalry.

Africa is another land that must have attention. The German colonies have been conquered and German missions transferred. A new era for Africa calls for Christian generalship like that which united the Allied forces under General Foch and determined where and how each station should be occupied, so that victory to the cause might come most speedily. Is not the Cause of Christ as worthy as the cause of democracy?

THE OUTLOOK AT HOME

THE war has ended so suddenly that men have scarcely had time to catch their breath or take their bearings under the new conditions. Four million Americans and as many British and French soldiers and naval reserves must be demobilized and return to paths of peace; nearly as many munition workers must readjust themselves to new conditions; a million men will return home wounded or partially incapacitated through disease and must be cared for; ten thousand war workers will in the next twelve months leave their work in "Y" huts and other halls to return to churches, associations, professions or business at home. Surely the problems of the months to come are almost as great as those through which we have just passed. The nation was not ready for war, but bent to the task and soon made ready with wondrous success. Is the Church ready for the victories of peace? If not, will she bend to the task as earnestly and devotedly and as successfully? There is as great need for prayer now for Divine guidance and help as there has ever been in the darkest days of the war.

When the men come home will they find the Church and the nation ready to receive them? There is the temperance question to be settled; what is harmful to men's efficiency and morals in times of war is equally inexcusable in times of peace. There are the questions of profanity, of Sabbath observance and of amusements that have been made more difficult by the abnormal conditions under which men have lived in war time. There are the questions of Church worship, of sectarianism, and of popular but unfounded religious ideas; there are the problems of the enlistment of the new leadership and the employment for the energies of men and women who have learned the joy of service. What will the Y. M. C. A. and other organizations do when their present gigantic task is finished? Was there ever a period in the history of the world more fraught with danger or more bristling with opportunities? It behooves the leaders of the Church

to study these spiritual problems as diligently as statesmen, educators and industrial and commercial leaders are studying the problems that affect mainly things material and temporal. God is surely as ready to lead the way in peace as in war. Are Christians as ready to follow and to obey the commands of Christ as Americans have been to observe the orders for food and paper conservation, and for gasless Sundays? Will we respond as heartily to calls for united effort and sacrificial giving as we have to appeals for war workers and for the Liberty Loans?

THE EFFECT OF THE WAR IN INDIA

MANY indications on the mission field in India show that the war is directly responsible for the way things are pointing. All mission workers are ready to admit that the ultimate goal of mission effort is strong Christian character, with self-support and self-government amongst the people evangelized. Up to the present, the attainments to this end are far from satisfactory because the average Indian Christian has been content to be ruled and supported, as far as his Church is concerned, by the missionary. Consequently he has not developed any marked executive ability or responsibility. Some time ago an Indian preacher of over twenty years' experience was appointed to a position of authority, but begged to be excused and was content to remain as a pastor of a small station rather than shoulder the responsibility of the new appointment. The younger men are, on the contrary, looking forward to the time when the affairs of their Church shall be in their own hands.

Correspondents in India write that the war has been used by the "home rulers" of India to further their cause. The policy of the British Government, as announced in Parliament last August, is "the increasing association of Indians in every branch of the administration, and the gradual development of self-governing institutions, with a view to the progressive realization of responsible government in India as an integral part of the British Empire."

Self-government is thus to be gained by successive stages, and all who have studied the history of the Indian people feel that this is the only way to successfully attain this desired end. There are upwards of three hundred millions of people in India and their whole manner of life must be changed, for they have never had any authority in their country, but always accepted their laws from the hand of their rulers. An Anglo-Indian writer, Sir Francis Younghusband, says, "Indians have been accustomed throughout their history to autocratic forms of government; their social institutions, their teaching, their philosophy of life are all based upon the principle of authority and tradition. They have been bred to accept commands and authoritative decisions, and to lean upon precedent. They have not been

accustomed to think for themselves. If they are to be fitted for self-government, all this has to be changed—to be exactly reversed. Self-government in the political sphere will be of no avail unless social institutions also are permeated with the idea of freedom and responsibility, and social institutions will not be thus imbued unless the native disposition of the people has been changed. The great political change from the principle of autocracy to the principle of democracy cannot be made unless the people make social changes also. Institutions, social and religious, which are based on authority will have to be remodeled on a basis of justice and liberty. People instead of expecting their activities to be directed and imposed on them from above will have to depend upon the wellspring of activity which cometh from within." This will be no easy task, but though it will take years to accomplish, the Indian people are satisfied that the Government will continue to follow this policy until the desired end is reached.

All this has a direct bearing upon the Church in India, for it is inconceivable that the people are going to have home rule in their government and not in their Church, and it is the Church's duty to prepare the Christian community for it, just as the government is preparing the country at large. There is a feeling amongst the Indian Christians that this has not been aimed at as zealously as it might have been and that self-support rather than self-government is the goal which is continually kept before them. An Indian gentleman, Sir N. Chandavakar, in appealing to the European community a few months ago on this question, said, "sound finance means finding ways and means by taxation for the increasing demands of the Administration and the growing political, social and economic interests and responsibilities of the country. Are you going to raise them, as you have done till now, without the responsible voice of the people, and thereby raise discontent as before and now, or will you give them that voice so that they may be able to realize their responsibility and help the Administration in securing the interests of sound finance?"

This question can be applied to the Indian Church and must not be set aside without due consideration. The Indian members of conferences and councils of the churches have an equal vote with the missionaries and in the majority of cases far outnumber the latter, but anyone who has attended any number of the conferences and councils knows that the will of the missionary is supreme. But a new day is dawning; "home rule" is in the air and the coming minister of the Indian Church is going to exert more authority than his brethren of the past.

The Indian people must be allowed to develop their Church after their own individuality and not according to the pattern of an American or English church. Their peculiar characteristics may be developed and given scope in order that the Indian Church will not only be

self-supporting but self-governed. We believe the Church should, like the government, declare its policy and work toward the goal as steadfastly as toward the goal of self-support.

The method by which the British government seeks to attain this end is a method of co-operation. For many years they have been associating Indians with Europeans in many of their public works, with the result that the Indian non-official has not only learned from a competent person the things of the western world, but the official also has gained the Indian viewpoint. The result is a happy understanding and better co-operation. We believe that this should be the policy of the Church. The younger men should be initiated into the ways of mission finance and mission government, and in co-operation with the missionaries themselves work and plan that each may learn from the other what will be for the benefit of all. Unless this is done there is a danger of losing much that has been gained and the home rule spirit may break out in a way which it will be hard to control.

To this end missionaries should begin to cultivate that attitude of heart and mind which will enable them to accept an Indian fellow-laborer as director in the things which pertain to the government of the Church and schools for his people. If these things can be accomplished, there will arise out of the reconstruction which is sure to follow the war an Indian Church which will be the glory and pride of the Church in the home land.

A STRATEGIC OPPORTUNITY IN FRANCE

WHEN China threw in her lot with the cause of the Allies she sent an expedition to northern Manchuria, and there quelled the Bolsheviki who were threatening the life and property and supplies of the Allies. But, perhaps, the act of China, most important, was the sending of a host of coolies to work behind the battle lines of France, thereby releasing multitudes of men in the allied countries for the stern and terrible work of the trenches.

A great problem emerges from this aggregation of Chinese in France. What is to be done for the soul-welfare of this great company of picked workmen? Shall only warm clothing, wash-basins, smoking tobacco, soap, cooking utensils, blankets, graphophones and books—all these that minister to the present life—be provided and soul nourishment be denied the souls of these men which the church is issuing to the prisoners of all nationalities in their prison camps? Should the Gospel be denied these war-workers while evangelistic effort without stint is put forth for almost every other class of men engaged in the world war? They have good mental powers, along with many solid and admirable characteristics, the opportunity open to them for broadening of mind and general development that comes from seeing other lands and other men is possibly more marked than in any other class.



EDITORIAL COMMENT



A CALL TO PRAISE AND PRAYER

MANY calls to prayer were issued during the war and many cities and towns observed a trysting time with God. Since the cessation of hostilities there have been many celebrations of victory, some hilarious, some disgraceful and others uplifting and worshipful. Calls to meetings for praise and thanksgiving have been sent out to the churches and to all who believe in God—thanksgiving for victory many months in advance of the date when military experts said that it could be expected; thanksgiving for the maintenance of a high morale in the Allied armies and navies, for the sympathy and co-operation of many different races and nations, for the spirit of service and of sacrifice that has been developed and for the loyal co-operation of laborers at home.

Some day there may be written a history of God's providence in the war, not only in such crises as in the "Vision of Mons," when captured Germans declared that they saw a vision of hosts of reinforcements—which were not there in the flesh—but in such events as the presence of the Czecho-Slovaks in Russia and in the unplanned availability of the miles of pipe in Alexandria, which were used to carry water to the British army across the desert to Palestine.

There are reasons for praise and thanksgiving to God more than ever before, but there are also new reasons for prayer:

(1) That those who gather at the peace table may be guided in wisdom to adopt plans that will make for righteousness, brotherly love and the advancement of God's program for mankind.

(2) For those bereaved by the war and for sufferers in many lands, that they may be led Godward and may find peace and joy in lives of service.

(3) For defeated Germany, Austria and Turkey, that they may truly see God's fatherly hand in their discipline and may open their hearts to Him.

(4) For stricken Russia, Serbia, Belgium and Persia, that they may be re-established in peace and order and that the new governments set up in Europe may base their laws and ideals upon the laws of God.

(5) For the lands that have been more remotely affected by the war—China, India, Siam, Africa and Latin America—that they may be brought through the period of reconstruction speedily and successfully.

(6) For the war workers and those in war industries, that they may complete the period of readjustment without unnecessary disturbance and may come through it strengthened for larger service to mankind.

(7) For the Church, the Y. M. C. A. and other organizations, that their standards of service, of sacrifice, of faith and of life may be purified, uplifted and brought more into harmony with the teachings of God's Word and the Spirit of Jesus Christ.

(8) Above all that men may not depend upon human wisdom, material resources or worldly aims, but may seek the wisdom and power of God's Spirit and may be led to prepare for and to expect the coming of Jesus Christ to reign and to subdue all things unto Himself.

THE NEED FOR CHRISTIAN COLLEGES

A SMALL Christian college in New England, which recently celebrated the centennial of its birth, has never had, in the one hundred years of its existence, an attendance that exceeded one hundred students, yet its record of graduates shows 542 clergymen, 70 foreign missionaries, 102 college professors, 32 college presidents, 9 governors of States, and 15 members of Congress.

De Pauw University, a Methodist institution, also numbers among its graduates 448 ministers and missionaries, 107 editors and journalists, 146 college professors, 57 college presidents, 5 governors, 15 members of Congress, 2 Cabinet officers, and a host of other public servants and useful citizens. These two illustrations, cited by the Methodist Episcopal Board of Education, are typical of what Christian colleges have been doing for civilization in the United States and foreign lands.

Careful tabulation shows that one Christian university sent more men and women into the foreign field than all the state universities of the country put together. The Student Volunteer Movement reports for a period of five years: foreign missionaries from Christian schools and colleges—82 per cent; from state and city universities and schools—13 per cent; miscellaneous—5 per cent. From the "hay-stack prayer-meeting" even until now the Christian college has been the dynamic of the missionary enterprise.

Dr. J. A. Geissinger has made investigations covering a three year period, which show among other facts: 92 per cent of all the ministers of the Methodist Episcopal Church who had college training received it in Methodist schools. State institutions contributed only 4 per cent of the ministers. The influence of the distinctly Christian colleges in producing loyal and devoted laymen is about as great as in producing ministers.

Much the same evidence comes from other denominations. In 1915, Presbyterian colleges in America reported 28,445 graduates, of

whom 5,830 were in the Christian ministry, 714 were foreign missionaries and 1,385 were in other Christian work. There were on the list 727 college professors and 4,762 teachers. The law claimed 4,064, medicine, 3,796, and other professions, 1,733. Forty per cent of the graduates were in altruistic work. The Presbyterian Board of Foreign Missions reports that 70 per cent of their missionaries prepared in Christian institutions.

The trend of graduates of the larger colleges is unfortunately away from the ministry. In the first 80 years of her history Harvard sent over 50 per cent of her sons into the ministry while in the last 20 years only 5.8 per cent entered that calling. From Yale 73 per cent of the graduates became preachers in the first ten years, while in the last 15 years the proportion was only 3.2 per cent. In Princeton the decline is about the same—from 51 per cent in the early years to 4 per cent; and in Dartmouth the decline has been almost as great. With the militarization of American colleges the Christian ministry has been entirely disregarded. In Oberlin, for example, made famous by the evangelist, Charles G. Finney, all Bible study and practically all humanitarian studies have been omitted from the course. It is hoped and expected that "after the war" the curriculum in educational centers and thought and activity in all walks of life will return once more to the normal plane. In any event the Christian church in America has a great task yet before it in the training of Christian leaders for work both at home and abroad. State schools and universities will not do this; it must be undertaken by the institutions founded and maintained by Christians who believe that their first obligation is to extend the knowledge and sovereignty of God among all mankind.

NEW CHURCH UNION MOVEMENTS

IN SCOTLAND, Australia and New Zealand the Presbyterian Assemblies have had but two themes: the war and church union, and the latter is the outgrowth of the former. In their meetings very little is reported to have been said regarding after-the-war conditions except as it had a bearing upon the spirit of unity which is emerging. The Established Church of Scotland made proposals of union with the United Free Church and was in turn approached by the Scottish Episcopal Church with a view to possible union.

In England also a sentiment favoring a realignment of Christian forces is gaining large influence, and committees of the Wesleyan, United Methodist and Primitive Methodist Churches hope to bring about a union. It is the general feeling that the churches must find ways of working together with the same effectiveness that marks the military work of the war. There is need for keeping the mind clear for essentials while maintaining a recognition of divergent opinions upon

minor points, and it is possible that those nations which have carried the burden of war longest can most effectively work out a plan of union.

A broader movement on a little different basis but with a similar aim was the recent conference of fifty-three Protestant theological seminaries, held at Harvard University. In all the discussions, few references were made to the name of any denomination, attention being centered upon after-the-war problems. Religious valuations are being re-estimated by the men at the front and must be reconsidered when they return home after the great struggle. There will be still greater need of a thoroughly trained ministry. At the Cambridge conference these questions were discussed in frank and friendly spirit and the one hundred and thirty delegates revealed their unity of spirit in the culminating service of the celebration of the Lord's Supper. The conference appointed a Continuation Committee to take such steps as may seem necessary to promote its ends, and to call another conference when further co-operation seems desirable.

A STAND AGAINST CASTE IN INDIA

THE problem in India has been created not only by the existence of caste in Hinduism but by the difficulty of eradicating the spirit of caste in the Christian Church. Recently the Standing Committee on Mass Movements of the Representative Council of Missions in the United Provinces reported the following resolution:

"That whereas we must keep before our Christian workers in the Chamar Mass Movement area the great danger of the perpetuation of the caste spirit in the Church, and that we should steadily teach our Mass Movement Christians that caste is an evil to be ultimately abolished, we nevertheless feel that the breaking of caste should not be made an indispensable condition of baptism."

The editor of *The Harvest Field* is among those who feel that this position involves a principle full of danger for the future of the Indian Church, and says: "Those who are familiar with the history of the Roman, Lutheran and other churches in South India know the long and stern fight those churches have fought to eradicate caste, and the end is not yet. Those missions that demanded the open and complete renunciation of caste at baptism have not been so successful as regards numbers, but they have had less trouble within the church and the different classes mingle more freely. We trust those eager missionaries will study carefully the history of Christianity in South India before they act upon the resolution they have passed."

A large church can be secured by compromise with evil, but a strong and pure Christian Church must stand on the basis of equality and unity in Christ.

The Coming Day in Palestine

THE REESTABLISHMENT OF THE JEWS IN THE HOLY LAND IN RELATION TO
THE EVANGELIZATION OF THE WORLD
BY REV. DAVID BARON, LONDON, ENGLAND

Unusual interest is being manifested in the wresting of Palestine from the Turks and the proposal to reestablish the Jews in their ancient heritage—given to them nearly 4,000 years ago by God Himself. Rev. David Baron, the well-known Hebrew Christian, and founder of the "Hebrew Christian Testimony" mission in London, an authority on Prophecy and on the history of Israel, gives us an illuminating article on the subject.—EDITOR.

WHATEVER may be the final outcome of the unparalleled and variegated tragedy of this world-war to the nations of the West, the changes and transformations which are sure to result in the Near East will most vitally and permanently affect the whole human race. "One thing is already clear and definite," writes one of the most prominent Jewish leaders in *The Zionist Review*:

"The future of the Jewish land will forever remain intimately and inseparably bound up with the future of the Jewish people. The unity which was violently rent asunder over 1800 years ago will be restored. Palestine will again become Jewish . . . and the wandering Jew will at last lay down his staff and his sack, rest upon his own soil, absorb its sap, and be invigorated by the rays of its sun. He will stretch his stiffened limbs, shake off the sorrows born of bondage, give free play to his latent powers and slumbering gifts, and rouse himself to new, free, generous and natural life."

That a revived Jewish nationality in Palestine is bound to have a mighty moral effect on the whole world is the general consciousness not only of the Jews themselves, but of all intelligent people in general. Lord Robert Cecil, British Under Secretary for Foreign Affairs, speaking as the representative of the Government at a great Zionist demonstration in London, said that the now famous declaration of the British Government "was much more than the recognition of a nationality; it was the re-birth of a nation." He went on to say that he did not like to prophesy what ultimate result that great event might have, but that he believed it would have a far-reaching influence on the history of the world. Another prominent British statesman, Col. Sir Mark Sykes, M. P., remarked at the same meeting that he saw something in Zionism even greater than a league of nations. He believed that they were going to set up a dominion of great intellectual force, and that "Palestine will be the center of ideals radiating out to every country."

"The last lines of the chapter in the history of Jewish homelessness and of Turkish misrule in Palestine are now being written," writes a prominent Jew. "Then the page will quickly be turned over, and a new chapter of history, of life, will begin. *What will this new chapter contain?*" This is the question which those who are particularly concerned for Israel's spiritual welfare, and for the spread of the knowledge of Christ among the nations, must ask themselves,

What will be the nature of the great intellectual and moral force which will center in Palestine with the regathering of the Jews, and which is bound to "radiate out to every country"? Will it be for good or for evil? Will it help to establish God's Kingdom on earth, or will it rather retard and hinder it?

The watchman in Isaiah xxi was asked, "*What of the night?*"—"How far gone is the night" of darkness and distress? He answered, "*The morning cometh and also the night; if ye will inquire, inquire ye; return, come.*" i. e., "the outlook is chequered; dawn struggles with darkness; but come and inquire again." If, as a representative of all true laborers among Israel, I am asked the same question as a "watchman on the walls of Zion" as to the present outlook in reference to the Jews and Palestine from the point of view of Christ's cause and Kingdom, my answer must be to the same effect, only I would reverse the order of the words and say, "*The night cometh*" (or rather the last and darkest hour of the night) "*and also the morning.*" The immediate outlook is not very bright, for we must not mistake the spirit of this reviving Jewish nationality. It is with sorrow that we have to say that it is in its essence anti-Christian. The more the national consciousness is awakened in the Jews, the more hostile does official Judaism become to Christ and His Gospel, and until the day when the spirit of grace and of supplication is poured out upon them and the veil is taken from their hearts, and the scales fall from their eyes, and they recognize Jesus as their mighty Redeemer and King, the revived Jewish nationality will be the greatest and most hostile force directed against Christ, and the greatest obstacle to the spread of His Kingdom on earth.

THE NEW JEWISH UNIVERSITY

Characteristically expressive of the spirit of the new Jewish nationalism is the Jewish University in Jerusalem, the foundations of which were laid on a commanding site under imposing circumstances and in the presence of representatives of the British, French and Italian governments and a great concourse of people on July 24. It is officially described as "the first constructive effort of the new Zion and a characteristic expression of the spirit and the mission of the new Palestine." Dr. Weitzmann, President of the Palestine Commission appointed by the British Government, laid the first of the foundation stones. In the course of an eloquent oration he spoke of this Temple of Learning, where all the modern sciences and philosophies will be taught, as "our Sanctuary" and "a House of Prayer for all nations," because although "Jewish" it is intended also to open its doors "to students of other creeds and races." "Here," he said, "the Jewish soul" will find its true haven and come to rest and remain at peace within itself and with the world. . . . In the darkest ages of our existence we found protection and shelter within the walls of our

schools and colleges, and in devoted study of Jewish science the tormented Jew found relief and consolation. Amid all the sordid squalor of the Ghetto there stood schools of learning where numbers of young Jews sat at the feet of our Rabbis and teachers. Those schools and colleges served as large reservoirs where were stored up during the long ages of persecution an intellectual and spiritual energy which on the one hand helped to maintain our national existence, and on the other hand blossomed forth for the benefit of mankind when once the walls of the Ghetto fell. The sages of Babylon and Jerusalem, Maimonides and the Gaon of Wilna, the lens polisher of Amsterdam, and Karl Marx, Heinrich Hertz and Paul Ehrlich are some of the links in the long, unbroken chain of intellectual development."

"The scattered millions of Jewry," to quote from the official organ of the Zionist organization, "embrace a very great number, a number far out of proportion, of highly trained intellects, with special gifts in almost every department of science, art and philosophy. The Hebrew University at Jerusalem will gather to it the choicest brains of Jewry. Jerusalem will become not only the spiritual and intellectual power station of the whole Jewish people, but a great spiritual and intellectual power center of the world." One wealthy English Zionist in sending a thousand guineas toward the endowment of this Jewish University writes enthusiastically that "it will greatly contribute to the thought, art, and culture of the world in general" and that "thus will be realized the ideal, 'the law shall go forth from Zion, and the word of Jehovah from Jerusalem!'"

THE SOUL OF MODERN JERUSALEM

But let us not be deceived, "the Jewish soul" which will find a home and express itself in this counterfeit "Sanctuary" in Jerusalem will not be the soul of the true Israel of Moses and the prophets, or of Christ and His apostles, but rather "the soul" of modernism and rationalism; and the hundreds of talented young Jews with the choicest brains of Jewry and their professors who will gather there to study or teach are much more imbued with the principles of "the lens polisher of Amsterdam" (Spinoza, the father of modern Pantheism) and Karl Marx (the father of atheistic social democracy) than with the teaching of the Bible or even of the Talmudic "sages of Babylon and Jerusalem." It will not be "the law and the word of Jehovah" which will be disseminated from that temple of Jewish learning, but rather the spirit of unbelief which will tend more and more to undermine faith in revealed religion among the Jews themselves, and among the other nations. Thus it will hasten the consummation of the apostasy of the last days which is foretold in the prophetic scriptures of the Old and New Testament.

Even the so-called religious Zionists confidently look forward to the time when Judaism will supersede Christianity as the world religion,

and regard the re-establishment of the Jews in Palestine as a preparation for the fulfilment of their mission to spread pure monotheism on the earth. "It will mean," says their leading organ, "the releasing of the Jewish soul as a great spiritual force for the whole of mankind," and "the time can at last be descried when the Jew will be able without let or hindrance to perform for the world his mission of Judaism."

One of the leading English Rabbis preaching in the West London Synagogue on the 7th day of the Jewish Passover (April 3rd) this year, from the text, "This people have I formed for myself; they shall show forth my praise," boastfully repeated the assertion that the Jews are and will yet be the religious teachers of mankind. "The Jew," he said, has given the world his book of faith, the Bible, with its vast conception of an ethical God who is supreme above the material deities that men fashion for themselves. But the treasures of the Jewish spirit are not restricted to the Bible. For more than two thousand years, since Malachi wrote the last page of the Old Testament, Israel has been poring over his prophetic writings, and evolving from them fresh inspiration for the enlightenment of humanity. He has adapted the wisdom of the ages to ever new needs. With unwearied diligence he has studied the ordinances of his ancient law-givers, and reared thereon a structure of religious piety and new law, of social justice, of charity, and of household sanctities, which is the admiration of the educated world. In Talmud and Midrash, in Halacha and Hagada, the Jewish mind expressed itself with a force that showed its creative genius to be inexhaustible. And by the side of this remarkable literature stands a no less remarkable history, which Herder called the greatest poem of all time—the story of 2,000 years of heroic endurance, the like of which no other nation has been called upon to suffer. With such a literature and such a history we may well claim to be the world's teachers in all concerning the things of the spirit. We have justified the prophet's declaration: 'This people have I formed for Myself: they shall shew forth My praise.'

We should lay all this to heart, and seek a fresh baptism of missionary zeal and love that we may be able, at least in a measure, to stem the tide of Jewish and Gentile apostasy and unbelief which is spreading on the earth. Above all, let a loving and faithful testimony be borne to the Jews in these critical days that it is nothing but self-deception on their part to think that they had or ever can have a mission of blessing to the world *apart from Christ*. Neither the negations of rationalistic "Reform" Judaism on the one hand, nor the "Talmud and Midrash, Halacha and Hagada" of the so-called Orthodox Jews on the other, have anything in them which can bring true light to the mind, or comfort to the heart of man. It is the Gospel of Our Lord Jesus Christ alone which is the power of God unto salvation to Jew and Gentile, whether in Palestine or out of it.

THE COMING MORNING

But if as watchmen on the walls of Zion we must first of all honestly answer the question "How far gone is the night?" with the words "The night cometh," i. e. the yet darkest (though, thank God, short) hour of Israel's long night of apostasy and unbelief, which will have also an adverse effect upon the other nations, we can also with certain hope and confidence based on the sure word of God, and on the unmistakable signs of the times say, "*and also the morning.*" Yes, the glorious morning "without clouds" when not only to Israel alone shall the glorious tidings be proclaimed "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee," but when nations shall be drawn and come to that light, and kings to the brightness of that rising. That morning, the commencement of the longed for millennial day when the knowledge of Jehovah shall cover the earth as the waters cover the sea, will be ushered in by the rising of the Sun of Righteousness with healing in His wings, or in plain New Testament language by the "Appearing of the glory of the great God and our Saviour Jesus Christ." Simultaneously with this blessed and glorious event the Spirit of grace and of supplications shall be poured upon the Jewish nation and they shall, with a broken heart, look upon Him whom they have pierced, and whom like Paul they have ignorantly in their blind zeal "persecuted."

With that day of Israel's national conversion is bound up the hope of the world. During the present dispensation, through Israel's temporary "fall," salvation has come to the Gentiles, and the "diminishing of them" has been over-ruled of God to "the riches of the Gentiles." But this "salvation" and riches extend only to individuals. God hath visited the "Gentiles" to "take out of them a people for His Name." It is only ignorance of God's plan, which can boast of the gradual and complete conversion of the world in this present age.

Through individual Jews whose hearts were set on fire with love and devotion to Jesus of Nazareth whom their nation despised and rejected, who went forth into the world, taking their lives in their hands, to preach Him among the Gentiles; and through the inspired writings of Jewish apostles and evangelists—individuals from all nations—a multitude which no man can number, have been brought and are still being brought into the knowledge and fellowship of the Messiah. What might have been if the Jewish nation had accepted Christ instead of rejecting Him we can only guess.

"Judging from the work accomplished by one Jew, Paul," says another Hebrew Christian brother, "we can imagine what might have been achieved if the intellectual acumen and great learning of the scribes and Pharisees, together with the enthusiasm of the young patriotic zealots, had been enlisted in the cause of spreading the Messiah's Kingdom in the world; if, instead of one, there were thousands of

apostle Pauls; if the great learning, industry and spiritual zeal which for centuries has been employed in rearing that great monument of wasted human industry, the immense literature of the Talmud, were used rather in the living work of propagating the gospel of Christ; if Jerusalem, instead of Rome, had remained the capital of Christendom, and the Jew, instead of the Greek and Roman, the guiding spirit in the councils of the Church!"

But our human "if" does not reach deep enough to fathom God's inscrutable purposes, nor is it high and broad enough to unravel all the thoughts and hidden counsels of the Infinite and Eternal One. This, however, we do know, that while Israel is held responsible for its rejection and present attitude to Christ and the gospel, that unto God all things were known from the beginning of the world, and that it was clearly forecast on the prophetic page that so it will be; and that it is only "after these things," when Messiah returns to build again the tabernacle of David which is fallen, that the residue of men shall seek after the Lord. (Acts xv, 13-18.)

Then, when "all Israel shall be saved"; when the miracle of a whole nation being born in a day shall first be witnessed on the earth in the case of the Jews; when the full significance of the precious name of "Immanuel" shall be realized in Jesus "dwelling in the midst" of His own people, so that the name of Jerusalem from that day shall be "Jehovah Shammah" (Ezek. xlvi, 35); when there shall at last be not only "thousands of Pauls," but *a whole nation* who shall burn with the same love and zeal for the glorious person of their Messiah, and for the extension of His Kingdom, as that which characterized the blessed apostle to the Gentiles, then nations, as nations, "shall join themselves unto Jehovah," and the day of which prophets and psalmists sang will at last break on this earth, the day for which they yearned, the day of universal peace and righteousness, when God's way shall be known in all the world, and His saving health among all nations.

The Burnt Offering

A PRAYER OF CONSECRATION, BY SUSAN C. MENDENHALL

Make Thou an altar of my heart,
Lay on the fuel—pile it high;
My pride, my passion, foolish greed,
Self-righteousness—that too must die.
Heap Thou my whole life's dry dead
wood
Upon this altar to my God.

Bind Thou the sacrifice upon
The altar with the cords of truth;
My wealth, my time, my talent, too,
My intellect, myself forsooth,—
Then shall my prayerful thought arise
As fragrant incense to the skies.

Now is the offering prepared,
Now is the dedication made;
Come Thou and touch with love my
heart
This altar where myself is laid.
See how the flames leap higher and
higher.

O Father, God, quench not the flame,
Consume the dross—compel the fire
To purify my life and mind
And feed and strengthen my desire
To lift, to serve, to do my task,—
All this for Christ's dear sake I ask.
The flames of love—Thy holy fire.



GOING OUT TO FISH IN NYASALAND

Nyasaland Contrasts—Terror and Peace

BY REV. DONALD FRASER, LOUDON, NYASALAND, B. C. AFRICA

THE sense of our distance from the goal to which we travel may sometimes give us despair. But when we sit down a while and reckon the way we have covered, we are refreshed by a comfortable sense of things accomplished and braced to face the road that still lies ahead. When we compare things as they are with things as they should be, deficiency is written over all. But when we contrast things as they are with things as they were, progress is our verdict, and the air becomes full of hope.

Now let us have some attempt at vivid contrasts that will throw into sharp relief the changes which have been taking place in Nyasaland.

First, for the dark past, take the events of one week which Professor Henry Drummond spent at Bandawe on the shores of Lake Nyasa. He had come out on a little scientific expedition, and his book, "Tropical Africa," contains a picturesque account of his short journey and observations. The Livingstonia mission was then ten years old, and was still at the very beginning of work. Yet his mind saw great changes and great promises for the future.

He was the guest of the missionaries and lived with them in their little grass-thatched brick cottages, which stood on the ridge above the

lake, hidden among heavy-foliaged trees. He watched them at their work, and listened to the disturbing news that broke their quiet so regularly. He saw the severe strain that climate, fever, anxieties and isolation put on the spirits of men, and one Sunday evening spoke to them on I Corinth. XIII, "The greatest thing in the world." It was worth his while coming so far to leave so refreshing and memorable a word with this work-worn company.

One day a messenger arrived to say that a chief, who lived twenty miles to the north, had died, and the usual ceremonies had been observed. What were these? Sympathetic mournings? Yes, certainly, for the tragedy and loss of death are as sharp to the poor heathen as to the best of us. They were deeper in the companionship of their fellow villagers than ordinary men are. And his presence will be missed more, for it touched them at every point of their daily life. Now he has passed out into the dark, no one knows whither, and no one hopes to see him again. The cry of the bereaved villagers could be heard a mile away at sunrise and at sunset every day. There was sorrow in the bitter wail, but there was a sharper turn.

That chief could not go to the spirit world alone. Wives must accompany him to love him, and slaves to serve

him. When he died, three or four people had to be slain and laid on the roof of his hut to keep him company.

On the day of his burial a bed of massacred wives and slaves had been made for him at the bottom of the great pit, and more were slain when the grave was closed. Forty souls had perished that that chief might

mand that the missionaries should lead them out against their raiding enemies, but they would not.

"We are not here to fight," said Dr. Laws, "and we hope soon to go to the Ngoni also with the Gospel."

The chiefs threatened to fight the missionaries unless they helped. Arrows were on the string, and wild,



SOME GIRLS AT LOUDON BOARDING SCHOOL

have society and service in the spirit-world to which he had passed.

The Coming of Marauders

Another day, terrified men came running to the station. An army of Ngoni had suddenly appeared in their fields, "and we only are escaped alone to tell thee." The evidences of the marauders were plain enough. Already tall columns of smoke from burning villages were rising at Matete, ten miles away. The shrill alarm cry of the women was everywhere, and the people were rushing to the station for protection. Hundreds had already arrived. They could not be allowed to remain in this confined space, for if the Ngoni came suddenly upon them there would be dreadful massacre. So they were driven off to the neighboring hill. The local chiefs gathered to de-

angry looks were directed at the Europeans. But they refused to lead them, or to lend them guns. For the next day or two the air was full of alarms. The raiders were all over the neighborhood. The plain was full of the smoke of burning villages.

On Sunday the church was full of men; the women stood outside by the open windows, wondering and listening. When Dr. Laws began to pray, the men within bent their heads and closed their eyes. The ignorant women, seeing this new movement and not understanding it, turned and ran. The sound of the stampede made the men look up, and seeing the women fleeing they immediately concluded that the Ngoni had appeared, and the congregation rose to its feet and fled by doors and windows in indescribable confusion.

But the raiders did not come near



A CLASS OF GRANDMOTHERS AT SCHOOL IN NYASALAND

the mission. Surfeited with plunder, they withdrew again to the hills.

A Contrast—Three Years Ago

Three years ago the steamer stood off Bandawe with another group of passengers. Among them was a missionary returning after twenty-five years of service. There were two grandchildren of Dr. Livingstone, come to follow in his footsteps. There was a young minister who had resigned his charge in Scotland that he might be a missionary; and there was a traveler, who like Drummond, had come to see with his own eyes this land and its people.

There is no atmosphere of tragedy on the beach today. Hundreds of voluble natives are standing on the rocks, or swimming out into the surf to meet the passengers. The sun is shining overhead and the clear waters of the lake are quiet. For miles along the shore are continuous villages. Fishermen in scores of canoes are casting their nets into the sea. The plain is green with the rich casava fields, or yellowed with the

ripening maize. Comfort, security, and assured peace are marked on this landscape. In the evening when the fierce heat has died down and the sun is dipping towards the Ngoni plateau, the villages are filled with the sound of children at their play. There is a pastoral lowing of cattle returning home. The untiring, rhythmical sounds of the native piano float out of the distance, and as the shades of evening fall there is a sound of horns and drums, calling the people to evening prayer.

The next day is Sabbath. It is to be a great day. From the earliest morning the people have been streaming in by all the paths, from the north, and the south, and the west. By nine o'clock thousands are present. There is no hope of accommodating them in the church, though it holds two thousand, so the congregation must adjourn to the shade of the trees. Seven thousand folks are there. How different from that multitude that thronged this station thirty years ago! Every man and woman now is brightly dressed; most

of them can read; all of them are Christians—if not baptized, at least professing Christ. There are hundreds of Ngoni there; not now with wild war dresses and bent on plunder—they are worshippers with their great Zulu Bibles in their hands.

See that line of elders and evangelists sitting in the shade of the great trees, and close up by the platform, mark the red-skinned man with the bright laugh and bubbling energy. He was down with the Ngoni army that week thirty years ago—one of the boldest, murdering, burning. Today he is a tireless evangelist, for whom the steep hills, and sweltering valleys have no terror. Mark that little man, who reads with spectacles poised on the end of his nose, and who speaks like an orator. He was honored as the bravest man in the army after one of those raids. Today he is a theological student, and one day will be ordained a minister of the Gospel.

And that old woman who sat so quietly at the early morning communion service, who is she? There are lines of old sorrow on her face on which a quiet peace has now settled. She was a slave who had been put into the grave with her dead chief, to be buried alive and serve him in the other world. She had sneezed when she was led to the grave, and the witch-doctors said the spirits would not have her. So she was lifted out, as one brought back from the dead. Years afterwards she was found of Christ, and now twice redeemed she sits at the Table with life everlasting.

What has brought this mighty assembly together? All the tribes are here, not one of them armed. There are scores of elders, hundreds and hundreds of Christians.

It is the first ordination day in Livingstonia. Three of these Nyasaland men are to be ordained to the ministry. There they are, apart from all the others, each one of them with twenty years of Christian service behind him. There is *Yesaya Mevasi*,

the Tonga, intensely emotional, by no means easily guided, but burning with a great zeal for preaching, well acquainted with the Greek Testament. Then there is *Hezekiah Tweya*, a Ngoni with strangely Semitic face; quiet, reserved, solid, reliable, proficient to teach. And last is *Jonathan Chirwa*, a Timbuka slave, poet and saint of the church, fervid and deep in his preaching, somewhat pessimistic in his judgments, but absolutely given over to God and His service. To ordain these three as ministers of the Gospel the Presbytery has met. Dr. Laws is presiding. His head is white now, for forty years of tropical service have gone over him. His eyes are full of tears as he sits under these same hoary trees, beneath which the huddled crowds were cowering thirty years ago. Today, along with his fellow presbyters, he lays his hands on these three who have been called to be Christ's ministers.

There today is manifested the greatest thing in Central Africa. It is wonderful to see the river down which the corpses of the slain floated in Livingstone's day, now busy with the signs of prosperous commerce. It is wonderful to sit in a railway train and travel so swiftly and easily to the highlands, which once one climbed so painfully, up whose sides the porters carried their loads so laboriously. It is wonderful to see those fair highlands, once the hiding place of starving fugitives, now covered with promising plantations, and vigorous townships. It is wonderful to see this once lawless land now administered by British officials, and the tribes who forty years ago had not two coppers to rub against one another, now paying £60,000 (\$300,000) a year in hut taxation.

These things are great, but there are greater. The promise of the future is not in steamers and trains, stores and plantations, not in governors and magistrates and police. Here in this Sunday gathering at Bandawe lies the hope and guarantee of the future. For here is met a liv-



A PRODUCT OF CHRISTIAN MISSIONS—TWO TEACHERS AND THEIR WIVES

ing, working Church of Christ, whose members have come to know Jesus Christ, the Crucified, a church with its elders and ministers, and the Word of God in its own vernacular. It is the Gospel out of which this church is born that has produced the change in Nyasaland. All around are the miracles of its power. The land that

was harried is now at rest. The people whom lust and passion deformed are now transformed into children of the Kingdom. The terror of magic, the fetters of ignorance are broken by the new knowledge. And the Power that has accomplished all this is in the land, to increase and flow, until Christ shall be crowned King.

Women—Two Pictures from India

BY REV. E. STANLEY JONES

At a series of evangelistic meetings for educated non-Christians in South India, the large town hall was packed with an eager audience. The interest was tense. At question time a tall, fine-looking Mohammedan gentleman, instead of sending up his question, walked boldly up and handed me the following:

“How is it that women in Christianity are in the lowest degradation? They have no rights of any kind. They are considered an object of scorn. In Mohammedanism it is different. When Mohammed said ‘To her is due what is due from her’ he raised her at one bound to an equal status with men. Is this not an improvement upon Christianity?”

There was a picture of the degradation of Christian women drawn from theory by a Mohammedan. The lot of Christian women was compared unfavorably with their Mohammedan sisters. But note in contrast the picture from real life.

The railway train stopped at a fairly large station in India. I noticed that a Mohammedan gentleman was having difficulty in getting his wives—I knew not how many—into the compartment. The trouble was adjusted and the train started. Evidently the gentleman called the roll, or noted that one wife was missing; for he waved his hand and yelled frantically to the guard, “Roko, roko! Ek bibi rah gai!” (Stop, stop! One wife has been left behind!) The guard waved the red flag and the train came to a halt. From the other end of the platform two men came carrying a doli (a seat suspended from a bamboo pole) draped so that no man can see the woman’s face. It was opened, and a woman got out and hurried into the compartment. The train started off again. The husband-of-many-wives must have called the roll again, for again he waved his hand even more frantically than before: “Roko, roko! Ek aur rah gai! Ek aur rah gai!!” (Stop, stop! One more has been left behind!) One more has been left behind!! The guard signalled the train to stop once more as the carriers rushed up with another doli, opened it up, and to my surprise (and perhaps to the husband’s) *two* women got out!!

The train pulled out and was not flagged again. None of the bystanders on the platform smiled. Why should they? But I did, for I was brought up in a Christian land.

Embezzlement—Who is Guilty?

BY REV. EDWIN M. POTEAT, D.D., GREENVILLE, SOUTH CAROLINA

President of Furman University and Secretary of the Laymen's Missionary Movement.

EMBEZZLEMENT is a very ugly crime. In English law, the definition of it arose out of the necessity for distinguishing it from ordinary theft. Larceny was the taking of property out of the possession of the owner, and did not cover the appropriation to one's own use of property committed as a trust. Servants and others were thus able to steal with impunity goods entrusted to them by their masters. Accordingly a statute of Henry VIII enacted that it should be a felony in servants to convert to their own use caskets, jewels, money, goods or chattels delivered to them in trust by their masters.

It is pay day; and a clerk with the pay roll and the cash in the envelopes sets out to the mine to pay off the miners. On the way a sudden opportunity of sure escape confronts him, and he disappears—a clean get-away with a big pile of money. The money is in his possession as a servant. He converts it to his own use as a thief and becomes an embezzler.

The cashier begins by secret borrowings of small sums; he goes on to make false entries in the ledger, and finally absconds to Canada with the portable assets of the bank. He is not an ordinary thief, and his crime is far more gross than that of an ambiguous stranger who filches your purse or your automobile. He was a trustee. The property was in his charge precisely for the reason that the President and the directors had judged him an honest man, had confided in him as incapable of converting to his own use trust funds. Their confidence and the sacredness of the trust and the integrity and correctness of his previous dealings—all these combine to enhance the baseness of his present conduct. He is an embezzler.

It is in some such context as the above that Paul's word to Timothy properly falls. He wrote:

"I render thanks to Christ Jesus our Lord, who has made me able for this; he considered me trustworthy and appointed me to the ministry, though I had formerly been a blasphemer and a persecutor and a wanton aggressor" (I Tim. 1:12, Moffat's Translation).

His ministry was a trust committed to him by his Lord who believed him trustworthy, believed that he would not make merchandise of the truth, that he would not adulterate it to suit the ears of his hearers (2 Cor. 2:17);—in a word, that he would not be a grafter but would rightly divide the Word of Truth.

To the same effect is his word to the Corinthians (1 Cor. 9:16-18) that his boast was, not that he was a preacher—he had to be that since against his will he had been appointed a steward and must discharge

his trust—but that, being a preacher, he could offer the gospel without charge. And again (I Cor. 4:1-2):

“This is how you are to look upon us as servants of Christ and stewards of God’s secret truths. Now in stewards your first requirement is that they must be trustworthy” (Moffat’s Translation).

And still again he says:

“Hence as I hold this ministry by God’s mercy to me, I never lose heart in it; I disown those practices which very shame conceals from view; I do not go about it craftily; I do not falsify the word of God. I state the truth openly and so commend myself to every man’s conscience before God” (2 Cor. 4:1-2, Moffat’s Translation).

From this account of the matter it is clear that the apostle Paul would have considered himself an embezzler if he had sold his knowledge of Christ at so much per hearer, if he had lined his own purse by making gain of the Gospel. And his brother Peter was like him in this, for when Simon offered to pay him for the power to confer the Holy Spirit, Peter repudiated the base suggestion with sudden revulsion—“Thy money perish with thee” (Acts 8:20).

This is not to say that Paul did not expect the preacher to get his living by preaching—on the contrary, he wrote: “They that preach the Gospel must live of the Gospel” (1 Cor. 9:14). It is rather to say that the servant trusts his master to supply his needs while he is discharging his duty as a servant, and that the master trusts his servant not to take advantage of his trusteeship to make secret gains by manipulating in his own interest that with which he has been entrusted.

Similarly, our Lord in the parable of Luke 19, makes the nobleman put the capital in the hands of his servants, saying: “Go into business.” Evidently the master expected his servants to live while they were using the capital committed to them. But when he returned, one said, “Thy pound hath gained ten pounds,” and turned over the original capital and the increase to him. But what about the expenses of the business, and the living of the servants while thus engaged? Undoubtedly these were reckoned in in making up the report of the total profits. As we would say, after deducting all legitimate costs, the business has yielded so much. And Jesus puts a fine word in the mouth of the capitalist: “Well done. You have shown yourself capable and trustworthy. I will name you the President of the Company” (Luke 19:17).

Now, the possibility of embezzlement lies under the phrase “legitimate costs.” Suppose the servant had said, “This is a big opportunity, the profits are going to be far heavier than my master will expect. I will set aside a fair return for him and then exploit the business for all it will bear and appropriate the excess profits to myself. He need never know! I will be a rich man when this is all over.” Will he? Is he likely to be better off in the place of the unrighteous steward (Luke 16:1), trying to feather his nest by a last dishonesty at the expense of his master, or in the place of the faithful men who trust the generosity

of their master to provide legitimate opportunity for further and more important service?

But embezzlement might lurk under "legitimate costs" in another sense. Suppose the servant had said—"I cannot open a separate account for the excess profits for myself, but there can be no objection, in law or in conscience, if I build myself a fine house and conserve my own strength by employing a retinue of servants. A man with an opportunity like this has no right to make a slave of himself. I must live in a style befitting the dignity of my position and the wealth of my master." It is the old question of luxury again. What is luxurious living? Where does parsimony end and luxury begin? Perhaps we must give up trying to answer; but we can at least be sure that selfishness is very subtle and can make plausible arguments to prove that it is unselfishness. We can also be sure that our own safety is in being as far away from the dividing line as possible. And in this our Lord is our example. Do not be anxious, he said, about food and drink and clothing; the Gentile mind is bent upon these things, but you must not be like that. He who clothes the lily and feeds the birds will see that you do not lack.

Enough has been said to make clear two things. The first is that in the New Testament teaching, stewardship is a very big word and covers the whole of life, capacities, whether of truth or of property, opportunity,—everything we are and have must be held under this conception. And the second is that there is a constant and often a near possibility of embezzlement in the administration of our trust.

Our Lord in the thrilling consciousness of His Sonship to God was driven from the Jordan into the wilderness to be tempted of the devil. He had been entrusted with a supreme and unique power and appointed to a supreme and unique career. The subtlety of the temptation appears when we note that the suggestions, one by one, are addressed to the exact state of our Lord's consciousness. "If thou art the Son of God (as thou art), command that these stones become bread." The temptation was to convert to His own use powers which had been entrusted to Him for the benefit of all men. We need not raise the question whether He could have retained His power after a prostitution of it to selfish uses, for He instantly repelled the infamous proposition to feed Himself. And we see in the Cross the final demonstration of the principle He adopted in the beginning to commit Himself to God his Father in the confidence of fatherly protection and complete vindication at the last. That is to say, He was a faithful steward of His own nature and mission and of the manifold grace of God.

In the parable of the talents (Matt. 25:14) our Lord sets forth the principle, **USE OR LOSE**. The man who tried to keep his money by hiding it in a napkin, lost it. And in the parable of the pounds (Luke 19:11), He carries the implication of what the use of the nobleman's

capital must be according to his mind: "Trade ye herewith, *till I come*" (v. 13); his return kept in mind would hold them to his mind in the administration of the trust. Here the direct crime of embezzlement shades off into the forfeiture of one's stewardship by a timid handling of the responsibility, or by a misconception of the purposes of the principal in the business. To sum up:

1. Stewardship, in the New Testament conception of it, throws its constraint over all we are and have—life, capacities, truth, property, opportunity.

2. The opposite of stewardship is embezzlement.

3. Embezzlement may take several forms:

- (1) Direct appropriation of a trust to one's own use;
- (2) Withholding a part of the returns in making settlement;
- (3) A life of self-indulgence out of the proceeds of the trust;
- (4) And it shades off into the vices of timidity and slothful misunderstanding of our principal's intention in conferring the stewardship, followed by forfeiture and rejection.

4. The reward of faithfulness is not more pay. Since life is secure in the goodness and wisdom and resource of God why should we want more pay? No; the reward is enlargement of capacity, and a larger responsibility and opportunity.

The reader will have no difficulty in tracing out the practical applications of these principles. Two examples must suffice here in the way of suggestions. Here is a man who has large capacity for knowledge, for truth, and for the ministry of truth to his fellows. His knowledge of facts, of truth, brings him into fellowship with the omniscient God and constitutes a stewardship of these on behalf of God on the one hand and of his fellowmen on the other. The embezzler would say, "This knowledge, this truth, is mine for my own use, aggrandisement, fame. I will exploit them to spread abroad a sounding name."

The faithful steward would say: "O, God, I think Thy thoughts after Thee! Help me to share them, in Thy name and according to Thy will, with all men."

Here is another man whose capacities take the practical turn. He is executive in his makeup, a genius in business affairs; whatever he touches turns to gold. The embezzler would say: "I can go to the top; I can dominate the business world in my line; I will make millions and millions, found a family and endow it with untold wealth to remote generations; and millions of men shall know me as their master, and envy me as a king of finance."

The faithful steward would say, "I am a pensioner on the bounty of my Father in Heaven; I am a trustee of that bounty on behalf of my fellows. Their needs are my opportunity to help, my abundance shall be their supply."

The Impressive Sights in Tinnevelly, South India

BY EUGENE STOCK, D.C.L., LONDON, ENGLAND

Formerly Secretary of the Church Missionary Society.

THE southernmost province in India, Tinnevelly, is the home of two millions of people, Tamils by race, from among whom about five per cent—an unusually high percentage—have been won for the Christian Church.

I. INSIDE A GREAT TEMPLE

Tinnevelly is the name of a small town as well as of the province. I can never forget one day in that small town. It has one dominating feature, the great temple of Siva—not that this is one huge building, like the cathedrals of Canterbury and Durham and Salisbury, which, as they tower over those small cities, give the passing traveler the impression that there is nothing else there. Yet one gets the same impression when, after visiting the vast temple enclosure in which stand not one but many buildings, one comes out again into the narrow streets. Now this temple is a sort of “mother church” to some fifty other chief temples in neighboring towns and villages—not counting innumerable local shrines of all sorts. It has large property in land, and, together with its daughter-temples, is managed by a committee of seven Hindu gentlemen, who receive and dispense an enormous income.

This wonderful place is not open to everybody. But those seven Hindu gentlemen had all been educated in British schools, and hold the British *raj* (rule) and the British sovereign in high honor. One of them (at least) was educated at the mission college; and on hearing of my being connected with the Missionary Society to which it belonged, he invited me to inspect the temple. I and my party were met in the long street leading to it, a street with a teeming population, by a band of “musicians,” trumpets, flutes, triangles, tom-toms, such a din!—and they marched before us, not only to the entrance, but all the time we walked about the large enclosed space. Moreover, at the great gate, as we passed under the high archway, we were met by the sacred elephant, which gave us a snorting salute, and then turned and also walked in front of us. What did we see as we went round? I cannot remember the half of it; but we visited the “hall of a thousand columns,” the hall built for the “marriage” of the god Siva and the goddess Parvati, the covered platform surrounded by water where they sat in hot weather, the tank in which they were bathed—for they were washed and dressed every morning and put to bed every night. And what were the god and goddess themselves like? Ah, we did not see them! No Christian may see them, except when, on great festivals, they ride in procession round the town, hoisted on huge cars like the “juggernaut” car so familiar in pictures. Of course they were merely colossal images.

But we did see things that are rarely shown. Great cupboards were opened in which were a dozen life-size figures of animals, horse, bull, parrot, etc., all overlaid with silver, and made (it is supposed) thousands of years ago. I say "life size": well, the horse and the bull and some others were, but the parrot and (I think) other birds, being equally large, looked quite colossal. These were not kept merely as relics of the past; they were still used; for upon them were seated the god and goddess, and other images, when they went in procession. And then the jewels—which decorated them on these state occasions! They were kept in a great case with twenty-five locks, which could only be opened with twenty-five keys kept by twenty-five different men, all of whom had to be present at the same time if the case was to be unlocked. But some of these twenty-five men lived miles away, in the villages; and my Hindu friend had sent round to them all summoning them to the temple at a certain hour, that the case might be opened for me. Well, it was opened; but words quite fail that would give the least idea of the splendor of those treasures; and they have been there many centuries, no one knows how many!

2. INSIDE A HUMBLE COLLEGE

I came away from that temple almost stupefied. Plainly it was supreme in that town. It dominated everything. Its army of Brahman priests were practically the rulers of the people. How could a feeble band of foreign missionaries challenge their supremacy? Perhaps my Hindu friend meant me to be stupefied, meant me to learn the strength of the impregnable fortress of Hinduism! But I am not at all sure that he believed in it himself. *Could* he really believe in that terrible system, he who had received an English education, yes, a Christian education—he who knew Shakespeare and Milton and the Gospels as well as I did? Yet, supposing he didn't—how could he get free from it?

Another place in that town worthy of a visit is the Missionary College, the very place where that Hindu gentleman had been educated. It was in a by-street; it was a remarkable set of buildings (superseded since then); there was nothing to express outwardly a challenge to that temple. But there I found about a hundred older boys and youths. (There are nearly a thousand now, including the younger classes.) It was vacation time, but an invitation had been sent round to them to come and meet me, and they had come! There they sat, row upon row of them, almost everyone a devotee of that temple, with red and white marks on their foreheads in honor of the god. They presented an address to me ("Venerable Sir!"), got up by themselves, thanking the Mission for teaching them many good things, including "religion and morality"! I addressed them, *in English*—no need for an interpreter, such as I had used elsewhere; and as I told them of *my* Saviour, Who was ready to be their Saviour too, they listened with an intensity of eagerness which none could believe without seeing it. Never can I forget those dark

piercing eyes fixed on me, and the breathless silence in which I spoke.

But my feeling was, How can they ever escape the dominating influence of that temple? Think of caste restrictions. There are streets in that town inhabited only by Brahmans, and no lower castes dare to enter them, much less a Christian! And in the college, at first separate benches had to be provided for Brahman boys. A few years after the time of my visit, the principal wrote that he had just seen "a pariah Christian student, a first-class matriculate, walking down the chief Brahman street, with a Brahman student on each side, one with his arm locked in the Christian's, the other holding an umbrella over the trio, both intent on a note book on the lesson of the day which the Christian was carrying." That is wonderful enough; but is that all? It is not. Boys from that college have come out and embraced Christ. Not often does this happen in a missionary college in India. Generally the seed sown lies dormant for some year, and then bursts forth and bears fruit, providing the Indian Church with educated leaders. Almost all the leaders have been won in that way. But divine grace has given speedier fruit in Tinnevelly Town.

The indirect influence of the college was shown in another way. That Hindu gentleman asked me to give a lecture to the educated men of the town, some of whom had been scholars, and others were the fathers of scholars. I knew that Indian non-Christians were quite willing to listen to a direct address on religion, and I took as my subject, "One Race, One Revelation, One Redeemer."

3. A CROWDED VILLAGE CHURCH

The other mission agencies are not in Tinnevelly Town, but at Palmcotta, a place about the same size only three miles away. It is headquarters of the Mission for the greater part of the province. But I will only now add what I saw on Sunday. At 7.30 that morning the large Christian church was crowded. It is the custom there to count heads, and there were present that morning 1,217 Tamil Christians. About 800 of these were adults; the men, mostly in white, on one side of the centre aisle, and the women, mostly in red, but the widows in white, on the other. In the side aisles were the boys and girls from the boarding schools, sitting on the floor. The adults, in this central mother church, had benches; but in the village churches all over the province, all sit on the floor.

There are over 100,000 Indian Christians in the Province of Tinnevelly, with about 80 ordained ministers and 1,500 teachers and evangelists. The pastoral work is entirely under the Indian church councils, and much also of the evangelistic and educational work. The church supports its own ministers and pays its church expenses, and carries many of the schools, raising about \$20,000 a year for these purposes. It also sends money to England for the Bible Society and other Christian agencies. Truly God has not withheld His gracious blessing!

“Birds of Passage” in California

BY LEE McCRAE, LOS ANGELES

IN the little college town of Claremont, California, there are about forty Hindus and as many Koreans, but the contrast between them, even as they walk the streets, is startling. They have come to America for widely different purposes. The Hindus come merely for the sake of two dollars a day ranch wages; the Koreans come for education, secular and religious. The Hindus, intensely suspicious of Americans, fear proselyting, cling to their distinctive clothes and to all the insignia of their strange cult—the turban of white or pink or yellow or black, the long black hair done up with comb and iron disc. They want to learn only enough English to make a living and do business. They harbor terrible grudges and are frequently in the local courts for stoning each other. They are shrouded in superstition, dead to American thought, dead to everything save the glitter and clink of two-dollars-a-day.

The Koreans, too, are sojourners, every one of them expecting to return to his country when he has attained the object of his coming. Most of them are Christians now, but they all aim to be leaders in Korea; and have come for western book-knowledge and Christian training. They are not chance migrants to Claremont, but are carefully placed by the National Korean Association, which takes charge of each newcomer through the Golden Gate, assigning him to the San Francisco colony or the Los Angeles colony, of which Claremont is a part. They have a settlement house down by the railroad tracks, and they have been shown much kindness by the citizens of the town, all of whom are in sympathy with them and their ambitions.

Several Koreans have brought their wives and young children with them, but most of them are very young men who are eagerly taking to American customs, dress and culture. As the majority used the Hawaiian Islands as a sort of stepping-stone, they are able to speak English quite well and have a start educationally. They have their own Sunday-school class under an American teacher in the Congregational Sunday-school and are considered a part of the main school.

They have their own minister, a Korean Christian, who holds services twice a Sunday; and their Christmas celebration was as beautiful and impressive as any we Americans could originate. In the address of the Rev. Mr. Kim, eloquent throughout, was this tribute to America as well as the expression of their purpose in living here:

“America wants peace on earth because her will is goodwill to men, because she has the Christmas spirit in her heart that would give kindness, not bullets. We Koreans want that spirit for ours. That’s why we came. We want to give goodness all we can, and then ask God to give what we can not.”



SOME CHILDREN OF THE LEPERS, RESCUED FROM CONTAGION

Visits to the Untainted Children of Lepers

BY LOIS ELIZABETH DANNER, MONTCLAIR, N. J.

The author of this interesting article is the daughter of Mr. William M. Danner, the Secretary of the American Committee of the Mission to Lepers. She recently went with her parents to visit the Missions to Lepers in Hawaii, Japan, Korea, China and the Philippines. She was the young photographer of the party and returned with many valuable and intensely interesting impressions on her sensitive films and on her still more sensitive mind. Here she gives some of these impressions most graphically.—EDITOR.

THE train boy shook me and announced, "We are get!" I opened my eyes and looked at my watch. It was 3:50 a. m. and in ten minutes we were due to arrive at Siao Kan Sen, so I scrambled sleepily out of the upper berth from between a pair of red blankets and hurriedly finished dressing just as the train pulled into the station.

We had been tediously following in the wake of a Chinese flood during the past three days. The trains from Peking to Hankow were being run in "spots" and between these patches of railroad, everybody



SOME CHINESE UNTAINTED CHILDREN IN SIAO KAN SEN

and everything had to be removed from the train on sampans, donkeys, chairs, or coolie-backs, and transferred over broken bridges and devastated rice fields.

The Chinese assistant in the Leper Asylum met us, and with the aid of a flickering lantern we found our way to the five sedan chairs that were to take us to Dr. Fowler's home. From our chairs we had a splendid opportunity to watch China waking up and making her toilet. Even at this early hour of four in the morning people were beginning their day's work. When *docs* China sleep? No matter how late or how early you will always find her at work. We met processions of men taking bales of cotton to market on "musical wheelbarrows" which make a shrill, squealing noise, very sweet to the operator no doubt, but far from musical to foreign ears.

On we rode through the darkness, and then through the dawn, until at last as a sharp corner was turned, the bearers, with a grunt, set the chairs on the ground in front of a gateway.

We stepped inside. What a contrast to the narrow streets thronged with people marked by heathenism, poverty, superstition and filth! In the mission compound we found a group of clean, attractive houses surrounded by a well-kept lawn and garden. The Superintendents of the Leper Home, Dr. and Mrs. Fowler, awaited us with a warm welcome and a pot of English breakfast tea.

Besides the hospital, the church and the leper work, Mrs. Fowler cares for the untainted boys whose fathers are in the Leper Asylum. Since leprosy is not hereditary, the children who can be gathered in the thirty different homes erected by the Mission of Lepers, are being saved



SOME UNTAINTED CHILDREN OF THE FILIPINO LEPERS

from the dreadful disease. Here are the ten (in the picture) just as we saw them. Are they not worth saving? Mrs. Li is the real mother of three and the loving foster mother of the others. They have such queer names. Yu Sing means "born during the rain;" Hoseng means "quick as fire" and Ching Shan "ancestral hill." The child in the center in front is called "Danner" and is supported with money given through the American Committee by friends in Oakmont, Pennsylvania. These boys are receiving a good Chinese education and some day will be numbered among China's Christian citizens.

At noon we returned to the station over the narrow, rough road between the rice fields and continued our way down the Yangtze River from Hankow to Shanghai. A few days later we sailed on the "Empress of Russia," for Manila, Philippine Islands. On Thursday morning at eight o'clock. A *calcasas*—or two-wheeled carriage drawn by a sturdy little Filipino horse—took us from the St. Anthony Apartments to a dock from which the Government cutter "Polillo" was to carry us to the Culion Leper Colony with a party of public health officials, doctors, nurses and Manila ministers.

Over three thousand of the lepers on the island lined the roadside next morning to welcome us while two brass bands furnished lively music. On the day we were there 4,444 patients were living in that model, sanitary city on Culion island. One member of the colony has started an ice plant, manufacturing and selling artificial ice, and another is planning to furnish electricity for the island. A special currency is used at Culion to prevent danger of contagion from money handled by the lepers. Cottages, hospital, public market, out-door

amusement hall—everything is provided by the United States Government to relieve the monotony of their isolation and make their surroundings as home-like as possible. The patients here have a splendid moving-picture machine, but very few good films are obtainable.

On the second floor of a cement building on the side of the island where the well doctors and nurses live, forty brown Filipino babies were taking their mid-day siesta. They were awakened and taken to the lawn for a picture amid loud remonstrances. Then twenty pairs of white rompers scampered away. The other babies were carried in to the nursery to finish their several naps.



SOME JAPANESE CHILDREN—SAVED FROM LEPROSY

In the afternoon an interesting service was held in the little chapel built entirely by the lepers. It was decorated with paper festoons in honor of the visiting party and long before the service began all the seats were filled and the windows packed with eager listeners who stood outside.

We visited two other Leper Asylums in South China and returned to Japan for the Christmas holidays. On Christmas Sunday, a cold, cold day, we left the Meiji Gakuin early in the morning and first rode on the trolley, next on the train, and then on the circumurban to Higashi Murayama. At the station we were comfortably tucked into the rickshaws and our swift, two-legged steeds trotted off with us. The road wound through orchards of mulberry trees, past tea fields, quaint villages and villagers, Fujiyama showing itself at unexpected turns in the road, until we reached the gate of Zensei Byoin, meaning "The Perfect Life Hospital." With many salaams we were received by the officers of one of the five Japanese Government Leper Homes.

A Christmas program had been planned—songs and Scripture recitations. All five verses of "Oh, Come All Ye Faithful" were played on the harmonica by a young leper boy. On the platform were the shrines for Buddhist and Shinto worship as well as the pulpit and organ for the Christian services. The hall was decorated with tiny silk flags strung across the ceiling and in one end of the room a large Christmas tree stood, on which hung Christmas gifts for the patients.

On the way back to the station little Japanese untainted children came running out to the roadside to watch us pass by. The party halted and I climbed out of my rickshaw to take their picture in their gay kimonos. Each was given a present and promised a doll. We hope soon to have money enough to build them a comfortable house. As we started on again they called "Sayonara!" (Goodbye).



UNTAINTED LEPER CHILDREN AT PLAY IN HAWAII

In Honolulu we found two homes for untainted children. The boys of the Kalihi Home learn to garden, make their beds and mend their clothes, as well as to study Latin and algebra in the schoolroom. In the garden they showed us pineapple, sugar cane, poi; and in the kitchen fresh vegetables were being prepared for dinner—corn, lettuce and tomatoes. They enter into both work and play with a will. This is a happy home for children whose own homes have been denied them. Several older boys have already gone away to higher schools and will become self-supporting men.

The Kapiolani Girls' Home, named for Hawaii's famous queen who defied the goddess Pele, is on a high hill overlooking the beautiful harbor. Fifty-five girls go to chapel every morning at six and then march off to lessons and household duties. School-rooms, bedrooms,

lockers, bathroom, nursery, chapel—all are as orderly as can be. The older girls gave a drill with lavender flower hoops and the younger ones sang “Rock-a-bye baby” and “Jesus, Teach Me How to Pray” and then all joined in the familiar “Aloha Oe.” The gay shouts of the children in the yard playing marbles, the babies waving from the window, and the parrot by the doorway calling “Good-bye” are beautiful memories to us.

There are healthy children living with their leper parents because of lack of funds to build separate homes where they can be saved from contracting the disease. The records show that 95 per cent. of the boys and girls taken away from their parents while young grow up to be perfectly healthy men and women. *Are they worth saving?*



THE UNTAINTED CHILDREN OF LEPERS AT WORK IN HAWAII

America's Prosperity

BY THE REV. HENRY VAN DYKE, D.D.

They tell me thou art rich, my country: gold
 In glittering flood has poured into thy chest;
 Thy flocks and herds increase, thy barns are pressed
 With harvest, and thy stores can hardly hold
 Their merchandise; unending trains are rolled
 Along thy network rails of East and West;
 Thy factories and forges never rest;
 Thou art enriched in all things bought and sold!
 But dost *thou* prosper? Better news I crave.
 O dearest country, is it well with thee
 Indeed, and is thy *soul* in health?
 A nobler people, hearts more wisely brave,
 And thoughts that lift men Godward, make them free—
 These are prosperity and vital wealth!

Mothers of Men in Colombia—II

BY MRS. C. S. WILLIAMS, BOGOTÁ, COLOMBIA

Author of "The Least of These in Colombia"

One evening, as I sat sewing by the window, a young girl, holding a child to her breast, stopped on the sidewalk and inquired: "Is there a woman called Incarnación in your service?"

"No, there is not," I replied as gently as possible, the girl wore so travel-weary an aspect.

"Is there one in the vicinity?"

"I do not know the names of many of the servants in this neighborhood, but I will call my cook; she may be able to help you."

Socorro knew no such a woman. Neighboring servants were consulted, but the Incarnacións of their acquaintance were young women and did not answer to the stranger girl's description.

"I live in the city of The-Foot-of-the-Quest. In many years I do not see my mother and I believe her dead; yet the week past comes a man who says that he knows her and he tells me of a certainty she lives in this city in the family of foreigners. You are the foreigners, is it not true? And now, where is that mother of mine?"

Again and again did we assure the girl, so keenly disappointed, that we knew nothing of the mother. She persisted in demanding Incarnación of us, suspiciously, as though for some sinister reason we had concealed her and could produce her if we cared to do so. Convinced at last, the young woman sank down in despondent apathy, with no heart, either to continue the search or to return, some three leagues, to the city of The-Foot-of-the-Quest.

The Spanish construction of house which prevails in South America is a gift from the Moors. It is well suited to the warm climate when the house and enclosed court are large; not otherwise. The only doorway is in the center of the house and has a floor of brick or stone. In the better homes, where the costly water, brought to the city on the backs of women and donkeys, is freely used, the court is massed with shrubs and plants—a flame of riotous color.

The front of the better houses boasts a window—occasionally two or three windows—entirely without glass. Strong iron bars there are, three inches apart, with massive inner blinds of wood, serving as protection against the floods which at times, the canopy of heaven suddenly cleft, descend upon us. So honeycombed by white ants are these blinds that their utility is often questionable.

For a moment I pause at one of these windows. The iron bars, curved outward, allow a view of the street for several blocks. The air is heavy with the stench arising from the littered pavement. The same monotonous scenes present themselves, day after day, year after year; water-donkeys, urged on by their yelling drivers; women bent

double under loads of coke, of yucca, of wood, wending their way among the donkeys; half-naked, unwashed children scudding nimbly about.

I see approaching me a poor servant girl, ragged, dirty, bearing in her arms an emaciated babe, upon whose face is the stamp of death. Discerning my compassionate gaze, she stops and commences mumbling:

“Oh, señora, for the love of the Virgin, give me money.”

“I cannot give you money,” I reply, “but if you are hungry we will feed you. Tell me your story.”

“When my child came, of course, they did not let me remain at that house where I was working. There was even one, a poor old woman, who let me lie on the floor in a corner of her hut. When my little boy had five days, I carried him to the priest that he should be baptised. I had no money; from where could I have it? I had one dollar in every month at that house when they paid me. Not always did they pay me. Forever did my señora say to me: ‘You are very dirty. Buy for yourself a dress and change.’ How was that possible? The cloth, it costs so much, none is there for less than twenty cents the yard, and I have no money.

“The priest, he said to me, but angrily: ‘You have no money, and you expect of me that I baptize that baby? But no. For that I must have money. Go away yourself and bring to me the ten cents.’

“How is it possible that I earn that ten cents? No one lets me enter a house to work. ‘No, no,’ says each señora. ‘I cannot have in my house a servant with a baby. I cannot suffer his crying; you do not earn the dollar I give you each month and at same time, care for your child. There are many servants; it is not that it is necessary that I should have one with a baby. There are now sufficient children in this house.’ I have the desire to give the baby guapo to keep him asleep all the day; but the guapo does not come except with the money.

“What was that which I could do? There was certainly nothing, but to carry the loads to and from the plaza. All those girls with babies do it. We desire—oh, how we desire—the work, yet there is not so much of the work and we are many who ask it. Eight cents, sometimes six cents, is all that I am getting each day. A plate of soup costs me five cents—of what shall I eat? How is it possible to get those ten cents for the priest?

“At the last, one señor gives it to me. I run to the priest. My little son has now a month, perhaps even more. That priest—so fat is he—says more angrily yet: ‘This is a big baby now. He should have been baptised long ago. I cannot baptise him now for ten cents. It really is twenty cents.’

“Another time I go back to hunt that work. The little son is sick. He does not have so much food. That sun is very hot as I carry him all the day, and that ground is very damp where we sleep at night. I have no clothes for him—but nothing. Oh, Holy Mother, if he should die without baptism!”

The woman's terror of such a death overcomes her, and it is some little time before she continues.

These poor creatures believe that the souls of their little ones are eternally lost—that no prayers or money can ever redeem them—if death comes before baptism. They are willing to sacrifice their lives, even their own souls, to save the souls of their offspring from such a fate.

"Nine are the number of times that I go to that priest. This day I carry to him the sixty-five cents, but he says that he needs the seventy-five cents."

Another pause. In vivid imagination I picture the sacrifice, the self-denial, the starvation that this woman has endured to save sixty-five cents. Possibly had she invested that money in food for herself and her child, had she striven and worried less, the babe might have had a chance.

"This day the priest had much anger with me. He said, 'Cannot you see that your child is dying? Have a hurry with that money or he will be dead without that I baptise him.' Oh, Most Sacred Mary, what shall I do?"

The child died that night.

Teresa was employed in a family of our acquaintance. Full, stiffly-starched skirts, smooth hair, and a bright ribbon made of her a pleasing picture. When her first child was born, she refused to give it food.

"No, no, it is better to let it die. Never in my life have I had a home. All that which I remember of my childhood is hard work and blows; never then did I have enough to eat. There is nothing but suffering for me the whole life; that little girl of mine shall not have it so. I have her baptised, she goes to Heaven, I am able soon to get a situation again and it is better so for the both of us."

She was allowed to have her way—whose concern was it?—and the child died of starvation. No one gave the matter a moment's thought.

María of the *Benedición* was a girl of fifteen who would have attracted attention anywhere. She was a study in black and white; a striking contrast of jet hair and olive-white complexion, curved eyebrows over great confiding eyes of soft black. Still and sad was the expression of the sweet face, so much older in appearance than it had any right to be. She possessed an innate refinement lacking in most servants.

It should be remembered that the *mestizo* class of Latin America, although called "Indian," often possesses less Indian than Spanish blood. We number the negroes of the States by the millions; how many among them are full-blood? So in Latin America; she who possesses one drop of Indian blood is "*mestizo*," "*peon*," "*Indian*," although the

other ninety-nine drops be from the highest Spanish families. With all the longings and aspirations of their generations of white fathers surging in their hearts, these girls are condemned to the life of a slave, to work like beasts, to live like animals, with no outlook, no hope of better things.

No Indian whatever showed in María de la Bendición; she was of a high Spanish type and apparently nothing had come down to her from the far away Indian grandmother. She was quiet and attentive, a lady in manner. Each day that passed she found it more and more difficult to do her work, and the white piteousness of her delicate face smote my heart. A mere child, endowed by her Maker with beauty, grace and a sensitive soul, yet facing woman's greatest ordeal with no one in the whole world to care what became of her, or her offspring, no one to raise a hand to help her, no home, no money, not even a State Institution to which to turn.

At last she came to me in despair, tragedy written on her lovely face, as she said, "Señora, there is not to me the strength to work here more. I must go."

"Where do you go, María?" and my voice was gentle for a great sympathy for her stirred my heart.

"It is in the country that I have a sister. To her I go; perhaps she lets me stay and work on that ranch."

"But what can you do?"

"It is certain that I work in the coffee field, but it is better that I go."

"I suppose it is," I admit reluctantly. I thought of the life of a woman on a ranch; work of the heaviest kind, commencing long before daylight and enduring until long after dark, with one meal in twenty-four hours, with guapo, guapo at all hours of the day. At night the privilege of lying on the chill earth floor of a vermin-infested hut, without bedding of any sort. Whose was the fault that this frail young girl was condemned to such a life as that at such a time? And the child to come; to what was it coming? Something is radically wrong with a land where half the inhabitants are born to such lives.

There is no sentiment against maternity without marriage among this class. It is easy to see that without these babies the population of the country would soon dwindle away. Yet let no man think that these girls do not sin in breaking the seventh commandment. The whip and lash of suffering that falls so quickly on their young shoulders can be but the punishment that follows the blister of sin. God knows they sin, they know it. Denied all that life should hold for them—what God intended woman to have—home and children, who is to blame if they sin? Whose is the fault that these millions of souls are lost to misery and despair, almost before they are fully born?

The Debt of Education to Home Missions

BY MRS. T. C. ATCHISON, LAWRENCE, MASS.

WHETHER we define the scope of Home Missions to be the Church of Christ at its task of winning our land for the Kingdom, or in its narrower sense—the mission work under the care of evangelical churches in needy and neglected fields throughout America, the debt of education to home missions is immeasurably great. Christian influence, true culture, high ideals, do not come under the sphere of mathematics, and defy computation by the finite mind. We touch the hem of the garment to show our faith in an institution that has been so mighty a power in the uplift temporally, mentally and spiritually of the innumerable host who have come under its gracious influence. Big dividends come from life investments in highest things.

All mission work is educational work in the broadest sense of the term. Our commission from the Master, "Go teach all nations," carries with it authority to meet the intellectual needs of those to whom the message is to be given. God has established many necessary relationships in this world. He has joined together in inseparable union religion and education, and man puts them apart at the expense of the greatest needs of civilization.

Home missions seek to redeem the environment and help to supply the mental as well as the spiritual dynamic for social upbuilding. When shall we be able to figure the actual worth of this home mission "policy?" Not until from the east and west and north and south are gathered those who have been lifted from the depths of ignorance and superstition through the instrumentality of this important agency of the Church; not until the farthest wave of influence shall have struck on the shores of eternity will we be able to give an accurate answer as to the amount of the debt of education to home missions. Yet while the scope of this work can not be measured by a finite hand, this we know: to all that is noblest, highest and best in American national life this agency of the Church has contributed in large measure, and the future gives promise of a much wider domain, and the accomplishment of more Herculean tasks for the uplift of the people who are born in America or who come to these shores.

Let any who think little of the worth of home missions to the educational world blot out in imagination all the schools, academies, colleges, seminaries and universities that owe their origin directly or indirectly to this source, and then behold the barrenness and desolation of the scene. Take from the field of Christian culture those human jewels that have been dug out, polished and made ready to enter a wide field of usefulness by the humble, consecrated worker in home mission fields, and note how many stars of the first magnitude will disappear.

Christianity has ever been the patron and promoter of learning. The earliest endeavors to educate *all* the people originated in the Christian Church. In the writings of the apostle Paul, teachers are found in the list of those who had special gifts of the Spirit. The Gospel aims to educate, and the pioneers in education have generally been fervent Christians and often ministers of the Gospel. The first pictorial school book ever published was written by a Christian minister—John Amos Comeius. The first higher institution of learning in the United States, Harvard College, was founded by a clergyman, John Harvard, who gave \$3,500 toward it and thus, though he had no such thought, secured for himself what is today one of the most conspicuous monuments in the United States.

Princeton owes its origin to the same profound conviction that an able, wise and orthodox ministry could be provided for the churches only through the Christian college. With few exceptions the president of this institution has always been a clergyman.

At the founding of Yale in the year 1700, with Abraham Pierson as its first president, ten ministers sat around a table, each depositing a few books from their small and precious store, that their successors might be “trained in mind and godliness” for the sacred office of the ministry.

About a century later Williams College, of “Haystack” fame in the missionary world, was given by the churches that there might be an increased number of candidates for the Christian ministry.

Amherst, in her founding, was set aside by the churches especially for the training of young men for the ministry who were too poor to provide the education needed to enter this profession.

The mantle of the fathers fell upon the sons, and as the tide of emigration swept westward, the home missionary soon followed, establishing schools and churches in the midst of the new colonies. As a result, there are today hundreds of educational institutions in the West whose origin can be traced to the humble planting of a school or college in a mission field by some consecrated worker, who knew the value of education to the Church and community. Union College, beautifully situated at Schenectady, N. Y., was founded in 1795. The name “Union” was adopted to indicate its interdenominational character and its purpose was to supply higher Christian education for what was then the outskirts of the newly settled portions of New York State. It was the first interdenominational college in America, and the first college founded west of the Hudson River. The wide-spread religious influence was due largely to the gifted, consecrated leader, Dr. Eliphalet Nott, who served as president from 1804 to 1866.

The churches gave to Ohio its Oberlin, to Illinois its Illinois, to Wisconsin its Beloit, to Iowa its Iowa, to Michigan its Olivet, to Missouri its Doury, to South Dakota its Yankton, to Indiana its Wabash

and Hanover, to Kansas its State University, to Georgia its Spelman, to Tennessee its Knoxville, and to all these and other states, hundreds of well-known institutions of learning that have had an immense influence on the Church, the state and the business world at home and abroad.

The debt of education to home missions is accruing rapidly in these days. The mission colleges among the mountaineers of the Southland are transforming those hardy but ignorant people. The schools that have been faithfully training the youth of the colored races ever since the call of God came to Christians to emancipate these people are giving them the mental and Christian training needed to lift them from their degradation, poverty and ignorance. When we behold the fruit of some of the higher institutions of learning and the bright, intelligent Christian men and women coming forth well equipped for leadership among their own people, an honor to their race and a witness to the worth and power of Christian education, an increased educational value is placed on the mission school.

The home mission work being conducted today by the various Protestant denominations in the great Southwest is entitled to recognition by the educational world. When missionaries of evangelical churches went to this needy field they realized that the greatest need next to the Gospel was education, and they did everything in their power to relieve that need. The first Protestant missionary to begin work among the Mexicans of the Southwest was the Rev. Samuel Gorman, sent out by the Baptist church to labor among the Pueblo Indians. He established a school, using the Spanish Bible as the chief textbook. In vivid contrast with the policy of the Roman Catholic Church, the Protestant Church uses higher education as one of its most powerful levers to lift the people to a higher plane of living. Every mission station helps to dispel the darkness. Superstition and witchcraft are driven out by the teaching of the Bible and modern science. The mission schools have done and are doing foundation work among these neglected people in fitting them for American citizenship. The plaza schools, boarding schools, industrial schools, academies, and even the higher institutions of learning, which have been the outgrowth of the mission schools, are supplying an urgent need for Christian education in this great territory.

A few years ago the United States Commissioner of Education stated that less than ten per cent of the educational institutions were of secular origin. Only the limitation of means and Christian workers prevents the laying hold by the Church of Christ of the wonderful opportunities to leave its impress on hundreds of thousands of Mexicans and many of the refugees who have recently come to this Southwest section.

Education is indebted to home missions for clearing the way for

the entrance of the public schools in many localities where the state had not made sufficient provision, or where, on account of lack of school funds, the state could not extend her educational work. As late as 1872 there was but one school in New Mexico. At that time the territory was very poor and unable to provide its own schools. Even the largest places were dependent upon those of the mission schools for some years. Home mission schools not only cleared the way for the coming of the public school, but were also a most fruitful source of supply for public school teachers.

The value of the home missions as an educational asset must be acknowledged among the Mexicans, the freedmen, the Cubans, the Southern mountaineers and the foreign-speaking peoples, as well as among pioneers in the great West. We need simply to look up the investments and see the returns if we wish to know the real value of the work.

THE STORY OF A HOME MISSION SCHOOL

The story of some of the work accomplished by one of the mission schools among the mountaineers of the South may give some idea of their worth as an educative force. At Frenchburg, Ky., is located in the centre of a large community an institution broad enough and big enough to save the whole man, mentally, materially and spiritually. It is back in the mountains in a small village of about three hundred inhabitants, five miles from the railroad. Frenchburg is the county seat of Menefee County, one of the smallest and poorest in the state. This school was established by the Woman's Board of Home Missions of the United Presbyterian Church about nine years ago, at the solicitation of citizens. A state law compelled each county to erect and maintain a high school at the county seat. This the county felt too poor to do. The twenty-five hundred dollars raised for school purposes were expended for meager salaries of superintendents and in building and repairing. It was a hardship for many to meet even this small taxation. Dr. A. G. Weidler, until recently superintendent of the mission and pastor of the small congregation he had gathered around him, tells us he has known little cabins to be advertised for sale to pay a levy of ten cents school tax, not ten cents on the hundred, but the total amount to be paid was ten cents, so poor were the people. Handicapped by conditions of climate and soil, and lacking in information as to how to better their condition, they grew in numbers and increased in poverty, until reduced to dependence on an alien people. These free folk, who are in many ways the truest Americans of America, have been brought under the yoke of caste division for the lack of the right to do and an opportunity to train the mind and develop the better part of their nature. Many of these people have inherited the skill of their forefathers who fashioned their own locks, musical instruments and

guns; and whose women folk were adepts in designing and weaving beautiful counterpanes and in making articles of worth and beauty.

The field of the work of Frenchburg College extends over Menefee and the three adjoining counties. Eight years ago only 35 per cent of the children were in school, now there are 52 per cent. The increase of the percentage would have been much larger but for the condition of the roads, the poverty of the people, and insufficient room to house the pupils at the mission. Now there is just one log school house in the county. There have been twenty modern school houses built in less than eight years. Then but two school houses had desks of any kind. They had split log benches. Now every school house is equipped with patent desks, graded schools are better, roads are being improved, thus removing one great barrier; free textbooks are furnished in the Frenchburg district. The school term has been increased from six to seven months. The mission school has set the standard in all these things.

With few exceptions, all the teachers of the county have been educated in the mission school. Very few of the old-fashioned mountain school teachers, the man with his pipe and rod, exist today in Menefee County. Frenchburg faculty has made an educational survey and through co-operative efforts there has been marked improvement in the condition of the schools. Eight years ago there was not a high school graduate in the county; now over one hundred have had some high-school training. The normal department has trained with but two exceptions all the teachers who have had normal training. The teachers of the Frenchburg mission have conducted annual institutes for the teachers of the county, and education rallies in the different school districts. Parents with all their families have gone into the fields at night to harvest by moonlight the corn and beans so the children might attend the mission school in daylight. The pupils trained there go out to imitate the methods of the mission school teachers; hence the ever widening influence of this institution as an educative force. The crying need is for educated leaders, and only through Christian training in Frenchburg or in an institution of a similar sort can these young men and women be fitted to serve their home communities. Another commendable feature in the work of the mission school among the mountaineers is the industrial work. Training in the industrial arts along with the "learning of books" meets a two-fold need: the need of means to secure an education through the sale of the products of such industry, and the fitting of the student for some practical work in life when the school days are ended. The solution of the whole problem of uplift in the mountains and elsewhere is in the giving of Christian education to as many leaders as possible.

"Lest we forget," let us ponder *well* the story of past attainments and present activities of home missions, that we may become more cheerful workers in the present, and braver prophets of the future.

A Recent Visit to Three Battle Fronts

BY SHERWOOD EDDY, LL.D.

Associate Secretary of the International Y. M. C. A.

WE ARE just back from the battle front in France. We sailed on Bastille Day, July 14th, with a large convoy, surrounded by a wall of steel in the form of destroyers, submarine chasers, etc., with sea planes, dirigible and captive balloons going before us out to sea. We spent one memorable night in the old Fortress at Verdun, sleeping in the citadel or great underground city fifty feet beneath the solid rock. There in the inner room, which is the holy of holies of the fort, we found the twenty allied flags, including our own, and above them the motto of Verdun, firmly held at such awful cost during the terrible siege of that long year "They Shall Not Pass." The Commander took us over the fortress and the city. Not a single house was left intact. The ruined cathedral and the piles of debris of the destroyed city were a sad sight, but more sad it was to see the surrounding hills blasted, with their ruined villages and covered with some 300,000 graves. Verdun is indeed the Calvary of France, for here France was crucified for all civilization.

Visiting the British front as guests of the British Army we had a wonderful time at Ypres, where for four years the British have held back the enemy and kept them from the channel ports. The best blood of England has been shed here in this mud of Belgium, in these sodden trenches, and more than 300,000 graves are round about. Ypres has been the place of crucifixion of England.

After the great battle fields of the French and English, we visited the American field of Chateau Thierry. We stood at the grave that marks the spot where the first American soldier fell, where the first American lines stood and held and broke the German offensive; where the Marines went forward in the great drive that captured Belleau Wood and drove the Germans back for more than twenty miles to their present lines. As we went forward across this plain of death we passed great heaps of ammunition and shells, German helmets, guns, bayonets, gas masks, uniforms, trucks, wrecked aeroplanes, trampled wheat fields, ground tossed and torn by shell holes, great trees or forests cut down by shells, and signs of the tide of battle that had swept on day after day in the splendid advance of the American troops.

If any one is doubtful concerning the response of the men to a vital religious message, they should have seen the splendid sight of 5,000 men singing their regimental hymn, "Faith of our fathers living still in spite of dungeon, fire, and sword."

More than ever during the long and critical time of demobilization we shall need to do all in our power to sustain our men to the very end, to a peace based upon eternal righteousness.

Makhail Mansur—A Converted Moslem*

BY REV. JAMES G. HUNT, D.D., CAIRO, EGYPT

MAKHAIL MANSUR, who recently died in Egypt, was the most prominent convert from Islam and the most able worker among Moslems in Egypt.

It is a quarter of a century since Mohammed Mansur finished his course of twelve years in the world-famed Mohammedan university in Cairo, El-Azhar, and returned to his native town in upper Egypt, a learned sheikh, honored by all. He had been a brilliant student, in many things surpassing his teachers. The Koran he knew by heart as a matter of course, and he had made himself master of the Arabic language and literature, but he had never yet seen a Bible. He had come upon a single verse of Scripture quoted in a scurrilous attack on Christianity: "And this is life eternal, that they should know Thee, the only true God, and Him whom Thou didst send, even Jesus Christ." These words had gripped him. He saw by a footnote that they were quoted from the Gospel by John and became anxious to find the whole Gospel.

About the same time he conceived a desire to argue religion with the Christians, confident that he could out-rival them by his logic and learning. He first met a Christian tailor in his town, but the tailor having little learning, took him to the Coptic priest. The priest proved almost equally ignorant. Then they both said, "You had better talk with the Protestants." So he sought out the little meeting place of the United Presbyterian Mission, attended a service and then told the preacher that he would like to appoint a time and place to discuss religion with him. The preacher expressed his willingness, but added that if he really wanted light on these matters he had better read the Bible and pray. He answered,

"I have never seen a Bible."

"Here is one. Take it," said the preacher.

Being of an open mind, even at this stage, the would-be controversialist agreed to do this. Hiding the Book under his gelabiveh (native dress), he went home, and shut himself in his room. He began to read and never stopped all that night. The words of the Book burned like a fire in his heart, he said, an effect which the Koran had never had although he knew it by heart. He soon became a genuine seeker after the truth and often went to the Protestant preacher for help. And in course of time the revolution took place which changed the proud Moslem sheikh into a humble follower of the Nazarene.

Then Makhail Mansur sought baptism. He was very timid in those days and feared to be baptized in his own town. There being some delay or misunderstanding in arranging the matter, he went eventually to the Roman Catholic Mission in another town and was there baptized, taking the name of Makhail, which was the name of the young preacher who had helped him into the light. For some two years he remained with the Catholics as a teacher in their schools, during which time they took him to Rome and introduced him to the Pope as a trophy from Islam. But this journey proved the means of opening his eyes to the hollowness and falsity of Rome, and, when soon after his return his room was entered and his Bible and some other books taken away, he left and came to the United Presbyterian mission in Cairo. A little later he was received into the church there.

For a time he was employed in teaching new missionaries the Arabic language. For the writer's first four years in that land he was his teacher. Day by day we sat together and in course of time were able to converse (for he knew no English) and a friendship grew up which deepened

* From the United Presbyterian.



MAKHAIL MANSUR

as the years went by. One day the lesson took us through the sixth chapter of Isaiah and as we read, "Whom shall I send, and who will go for us?" and the reply, "Here am I; send me," he looked up and said with great earnestness, "I believe that is God's message for me. He wants me to preach to my brother Moslems." The rest of the hour was spent discussing this matter.

Soon after this the way opened for him to begin to speak at night in a small schoolroom. Only a dozen or two attended at first and most of them Christians. After some time he began to give opportunity for questions which rapidly increased the size of the audience and the time came when no building was sufficient to hold the crowds almost wholly composed of Moslems, many of them students from the Azhar. They always heard first a clear, strong, Gospel message, for he had come to know the Bible as well as he did the Koran. Then opportunity was given for questions or discussion of some theme related to Islam. He proved a master controversialist, seldom failing to meet any

emergency successfully. While he spoke with the utmost plainness, he was so unfailingly fair and frank and friendly that even though he did not succeed in convincing his opponents, he always won their good will. How many were definitely won to the truth it is not easy to say, but the minds of very many were opened and the widest hearing gained for the Gospel message. For eighteen years these meetings continued, fluctuating in attendance from a few score to many hundreds, while the preacher was often called to other parts of the country to give his message.

On one occasion he was riding on the train when a Moslem laborer beside him was heard to say: "What a wonderful thing this locomotive is, yet it came from the infidels!" Joining in the conversation Makhail was soon preaching Jesus to his fellow travelers. Not only on themes in which he was an acknowledged master, but on general topics he had a keenness of perception and sympathy, an appreciation of others' viewpoints and a grasp of the philosophy of a situation by no means common.

He was not without his weaknesses and faults, but who, indeed, is? No one was more ready to acknowledge this than himself, as he often did with streaming tears while we talked and prayed together. But his heart was true to his Lord and his life devoted to the Master's service. Many will be found in the Kingdom through his life and testimony. One of these is his own brother, brought to Christ some years ago through Makhail's influence. On his deathbed he charged his brother on his return to Alexandria to preach on a text which he had wanted to use next, "That ye may be filled with all the fullness of God." When some spoke during the last days of the work he had done, he said, "All was of grace." When others said they were praying for his recovery, he said, "Pray that God will do his will in Makhail."

BEST METHODS



EDITED BY MRS. E. C. CRONK, RICHMOND, VIRGINIA

Chairman of the Committee on Methods of Work of the Federation of Woman's Foreign Mission Boards

The Ounce of Concrete Example

“**A**N ounce of concrete missionary example is worth a pound of abstract precept,” said a leader who was famed for securing results. Jesus, greatest of all leaders and teachers, set the stamp of approval on the use of illustrations as a best method of teaching. The testimony of Gospel workers the world over, among rich and poor alike, is that His story of the prodigal son has brought more prodigals back to the Father's house than all the arguments of the most eloquent speakers.

Never was a more compelling call to prayer issued to the Christian world than the story of that worn and wasted figure found dead in the attitude of prayer over in the heart of Africa, as, with his last remnant of strength, David Livingstone had gone down on his knees by his bedside at Ilala to spend his dying breath in supplication for the healing of that “open sore of the world.”

The year that Ion Keith Falconer, noble young scholar, laid down his life in missionary service in Arabia, was a year that witnessed a great outpouring of life from our American colleges, as the story of young Falconer's splendid consecration and fearless death was told, stirring the hearts of students the world over to follow in his train.

If you would that men and women should give, the story of great gifts and great givers should have place in your methods. The recounting of the answers God has given to the prayers of others makes us long to prevail in prayer. The courage and heroism of

absolute consecration challenges courage and heroism in other lives. While a few stories and illustrations have been told over and over again there is a great wealth of stories less familiar. A number of outstanding missionary leaders have given some of these as a Christmas present to readers of the REVIEW.

A SOLVENT OF DIFFICULTIES

There is no place where the reality of prayer is tested more severely than on the foreign mission field and no other place where the triumphs wrought through prayer are greater.

In a mission station in India a disagreement among the native workers threatened to ruin the work and bring reproach to the cause of Christ. Conditions finally became so serious that the American missionary was called in to settle the dispute. His method was very different from what was expected. He came into the village unannounced and quietly put up his tent. After his work was done he withdrew, closed the flaps of his tent and began to pray. The natives who had been on one side of the controversy gathered and proceeded to the tent to state their side of the case. They looked into the tent and seeing that the missionary was praying they went away for a little time. When they returned he was still in prayer. They walked quietly away to wait for him to come out but he did not appear.

In the meantime a group of those who were on the other side of the controversy approached the tent expecting that the missionary leader

would come out and hear their grievances and enter into a discussion of them. They were startled like the others when they opened the flap of the tent and saw the missionary in prayer. They, too, went away and after waiting for a time returned to find the missionary still praying. This went on until at last both parties drew near to the tent door at the same time. The missionary was prostrate on the floor in most earnest prayer. The influence of the missionary's prayer was so great that a great conviction of wrong-doing came to all the parties in the quarrel. They began to speak to each other, their hearts were deeply stirred, forgiveness was sought and given, and the troubles vanished. The reconciled Christians went away to wait for their missionary friend, but without a word he took down his tent and quietly went away. There was no more trouble in that station.

"Our Only Safety"

George Adam Smith, the noted Biblical scholar, and a guide were climbing a pinnacle of the Alps. They came at last out on to the crest. It was a dangerous place, the wind blew a gale, and all unconscious of the peril, Dr. Smith stood up straight to get a better view of the magnificent expanse in every direction. Instantly the guide drew him down to a kneeling position and said, "In a place like this our only safety is on our knees."

Of all the safeguards of life there is none so powerful as prayer. In hours of peril or strain it gives an element of safety and strength to be found nowhere else. W. E. DOUGHTY.

DR. F. B. MEYER AND HIS RIVALS

"I found it very much easier, when I was pastor of Christ Church in London, to pray for the success of Dr. G. Campbell Morgan when he was in America than I could after he came back and took the pastorate of Westminster Chapel, not very far from my church."

I have heard Dr. Meyer say these words a number of times in public when we were traveling together on

a Sunday-school tour in America in 1910. He was trying to illustrate the fact that no Christian worker could ever succeed with the least trace of jealousy in his heart, and he was frank to own that that same evil genius had found a place in his heart in connection with the return to London of Dr. Morgan.

He said, "With Dr. Morgan on one side of me and Rev. Thomas Spurgeon on the other, both of them drawing bigger audiences than I had at Christ Church, I found myself with a battle royal on my hands. I was not long in discovering, however, that the only safety for me was to overcome the spirit within me and pray for these two men and their work. This I did day after day, asking God's blessing upon them. Then I told the officers of my church that we must make a reception for Dr. Morgan, which we did, inviting him and all his official staff to be the guests of Christ Church. On that occasion I told them what a wonderful preacher Dr. Morgan was and how glad I should be to hear him every Sunday and how we were anxious for his greatest success.

"I kept on praying for these two men and their churches until I discovered that many times in my prayer I had forgotten to pray for Christ Church at all. The truth is, I soon came to learn that the more I prayed for these two men the less I had to pray for Christ Church. I was happy in their success and rejoiced in their growing congregations. God had given me the victory and he proved it, too, because he filled their churches so full of people that their overflow filled mine until I had a larger audience than I had ever had before."

Dr. Meyer's eyes would snap with joy as he told this story repeatedly in my presence. I have given the words practically as I recall them; though they may not be exactly as he gave them, the substance stands unchanged. On one occasion he went so far as to say in his address, "I discovered that there was jealousy in my heart and I

put my foot upon myself and forced myself to plead with God that it might be taken away."

Those who know Dr. Meyer and have read any of his matchless books can testify how thoroughly any trace of such a thing as jealousy has been removed by the grace of God. He has been one of the greatest preachers of the world. MARION LAWRANCE.

A MESSAGE GIVEN TO FOUR

Dr. Camden M. Cobern, the well known archeologist of Allegheny College, and now serving as Director of Religious Activities at Camp Hancock, is more than a great scientist and Egyptologist. He is a man of faith and prayer. Dr. Cobern gives us this story of two great bishops which he says has strengthened his own faith:

"Bishop James M. Thoburn is a neighbor of mine in Meadville, Pa. For fifty years he was one of the great powers for good in India as a successful missionary. He told me this story one day very naturally, not as if it were anything wonderful, but as if it represented the everyday experience of missionary life. Bishop Oldham has also been a lifelong friend and was formerly a member of my congregation. Young Oldham was called to missionary service and sent to India. Strangely enough, all during the ocean voyage his thoughts persisted in flying from India to Singapore. In his hours of prayer he found himself praying for Singapore. As he tried resolutely to face the opportunity of India he felt constantly a longing that he might face what he believed to be a greater opportunity in Singapore. When he landed in India, Bishop Thoburn met him and almost hesitated to dampen the young man's ardor by suggesting any change in his plans, but almost his first words were, "Oldham, would you be willing to go to Singapore? For a week past I have felt that you ought to go if we can get money for your passage."

Evidently the Lord had been speaking the same message to two hearts.

Within a week or two evidence came that He had spoken to a third, for the exact amount needed for two tickets to Singapore came into the missionary treasury, with nothing left over for return tickets. With no questionings as to how he would get back, Bishop Thoburn bought two tickets and went with young Oldham to Singapore. On their arrival as they walked out upon the dock they saw a man looking curiously at them. He stepped forward and said:

"Are you the missionaries?" "Yes," said Thoburn in surprise, "we are missionaries but we did not know that anyone knew we were coming."

"Several nights ago I had a dream, or a vision," the man answered. "I had been a Christian at home but lost my religion until recently, when I became deeply impressed with the need of missionary work at this wicked port. I dreamed that I saw a missionary ship coming into the harbor. The next morning I went to my business and thought no more about it. The next night, however, I had the same dream which impressed me even more intensely. I considered the matter when I awakened, for the vision was so clear that I could not dismiss it from my mind. I felt it would be absurdly superstitious for me to follow my inclination to go down to the dock to see if any such ship were there. Last night, however, the dream came again and made such an impression that I could not shake it off, nor could I resist the impulse to walk down to the wharf. There I saw the very ship which I had seen the preceding nights and the very men whom I had seen standing together on shipboard. That is why I recognized you immediately and stepped forward to ask if you were the missionaries."

God had evidently spoken His message to this fourth man, who took Thoburn and Oldham home with him. He was a successful business man and largely through his influence a self-supporting mission was soon established.

AS THY NEED IS

Comparatively few people know any of the wonderful stories of the faith and prayer which characterized the life of Dr. W. A. Passavant, the man who opened the first Protestant hospital and mother-house for deaconesses in America and who established a chain of institutions of mercy all over our land, beginning some of them without a penny in hand. His simple faith and absolute trust in God measured out as wonderful answers to prayer as we find in the life of George Mueller of Bristol, England. He shrank from notoriety, so that these stories have come to light largely as told by personal friends. In a letter to his son on his seventieth birthday he said, "My soul is sick of notoriety seekers! Oh, it makes me long for the spirit of Him who after His miracles 'went and hid himself.'" In the published account of the establishment of one of his institutions there occurs this simple statement: "A friend kindly loaned us a thousand dollars to close the sale." At a vesper service at one of the summer conferences, Mrs. Harriet Earhardt Monroe, in charge of the Gospel Mission in Washington, told the story of faith behind that simple statement:

"I remember quite well the night Dr. Passavant came to my father's house to talk over the necessity for establishing a Christian hospital in Milwaukee under Protestant influences. For some time this need had been in his heart and many letters had come urging him to take up the work, but only a few dollars in cash had accompanied the appeals.

"Brother Earhardt," said he, "the Lord has called me to go to Milwaukee to start a hospital for Him. The money in hand is not enough to pay the expenses of the trip, but wouldn't you say that if the Lord wants that hospital established He can supply all the money that is needed? I would, and so I have decided to go."

When Passavant reached Milwaukee he tried to begin the work simply by renting a house and open-

ing a small hospital. He met insuperable difficulties and was brought face to face with the necessity for either purchasing property or abandoning the enterprise. So assured was he of the will of God that this work of mercy be done that he refused absolutely to consider the suggestion that the work be abandoned, so he started on a search for a suitable property to be bought. His empty pockets did not daunt him. He knew that Theodore Fliedner had gone out to buy the first home for deaconesses in the Protestant church without a dollar in his pocket, that George Mueller had taken in thousands of orphans with no "cash in hand" and he was sure he had inexhaustible supplies within his reach, as did they.

For many weary days he searched the city for suitable property that might be bought. One day when he felt that he had done his utmost and failed utterly, he realized anew that man's extremity is God's opportunity, so again he asked God to show him the site He would have. As if he were a special messenger sent in answer, a man drove up in a carriage to take him to see a property which had just been offered for sale. As he surveyed the large mansion on a beautiful eminence which overlooked the city and lake beyond, Dr. Passavant felt that God had led him to the site He had chosen for this institution of mercy, and, although his purchase funds in hand amounted to only two dollars, he never faltered. He surveyed the property on Saturday and made the Lord's Day following a day of prayer, committing the whole matter to the Master who bade him do the work.

No doubt was in his mind that the Lord had need of that beautiful site with its large mansion on the hill, so on Monday he unhesitatingly met the administrators. The whole property was offered to him for the low price of \$12,000—\$1,000 in cash being required to close the deal. With the confidence of a man who has certified checks in his pockets he sat down in

the office with the administrators. While the lawyer read the description of the property and the terms of the sale his prospective purchaser sat silent and with closed eyes, apparently so uncomprehensive that, to make sure that he understood, the lawyer said, emphasizing especially the cash down payment of \$1,000: "Do you have any objections to the terms of the sale?" "None," answered his client, simply. The lawyer looked curiously at the man before him. He was sure that this man had no \$1,000 with him. Evidently here was a dreamer who had no knowledge of the hard, cold realities of cash payments. "Do you understand that the terms of this sale require that you pay \$1,000 immediately—before you leave this room, before the deed can be delivered to you?" Again Dr. Passavant bowed his head in assent. There was about him a composure and a dignity compelling admiration whether or not his pockets held \$1,000. Evidently here was a man absolutely sure of his ability to meet the terms of the sale.

The lawyer wrote on. He reached the final words of the deed. The moment had come when the payment of \$1,000 was all that was needed to close the sale. The door opened and a servant announced that Dr. Passavant was wanted in the adjoining room. With the same absolute confidence with which he had prayed, Dr. Passavant went out to meet the messenger whom he was sure his Father had sent. A man who had been treated in another hospital which Dr. Passavant had established handed him a check for \$1,000. With a shining face he returned to the office and laid down the check on the lawyer's desk as the deed was sealed.

Rejoicing in Affliction

Who can estimate the influence of the stories told by Mrs. Helen Barrett Montgomery of her visit to the mission fields of the far East. This one from Korea is worthy of many retellings:

"The Church so wonderfully found-

ed in Korea has not been without its testing times by fire and sword. Several years ago a huge conspiracy of the native Christian against the Government was discovered, so it was said. Missionaries were implicated and accused. Koreans were hurried off to prison, and when they would not confess, were tortured to extort a confession. We saw a man who was tortured for seventy days to make him confess and who, in all of that racking pain, refused to deny his Lord. In our comfortable Christianity with its inclination to murmur and complain at every semblance of hardship or our martyr resignation to tribulation we should get a new note of actual rejoicing in affliction from a Korean student of whom I heard. He was a member of one of the churches that was in the center of the police accusation—just home from Waseda University, Tokyo, a month when he was put in jail as a suspect. He was placed in a cell by himself and he grieved because he was restrained from speaking of Christ to the other prisoners, as his fellow-Christians, who were not in solitary confinement, were doing. Soon he was banished to one of the neighboring islands. When he was released after the breakdown of the accusation, he said with shining face. "Just think, I had been longing for a chance to speak of Christ and mourning because I could not speak in jail. Then God sent me off to an unevangelized island where there was plenty of work to do for Him, and the government paid my fare."

A Thank-Offering That Shames Ours

When we speak, at our thank-offering meetings, of "the generous thank-offerings of our members" who occasionally drop spare nickels and dimes into their gratitude boxes, the story told at one of the Student Volunteer Conventions of the gratitude of an African girl would throw new light on our thank-offering boxes. A missionary on furlough said:

"Over on the West Coast of Africa,

somebody carried the Gospel to a young savage girl sixteen years of age, and she came into the house of God on Christmas day, to bring her offering, for they have a very beautiful custom of giving their best gifts to Christ on Christmas day. They are poor, with a poverty that you and I know nothing about. Most of them could not bring anything save a handful of vegetables, but this girl, just saved out of heathenism, brought a silver coin worth eighty-five cents, and handed that to the missionary as her gift to Christ. He was so astonished at the magnitude of it, that he thought that surely the girl must have stolen the money, and for a moment he was about to refuse to accept it, but thought he had better take it to save confusion.

"At the conclusion of the service, he called her aside and asked her where she got that money, for it was really a fortune for one in her condition. She explained to him very simply, that in order to give to Christ an offering that satisfied her own heart, she had gone to a neighboring planter and bound herself out to him for the rest of her life for this eighty-five cents, and had brought the whole financial equivalent of her life of pledged service, and laid it down in a single gift at the feet of her Lord."

Another Light on Thank-Offerings

She was an unassuming little missionary with nothing suggesting heroics about her. She had gone through college on less than some of the girls had spent for pin money. Her medical course had been finished with honors, notwithstanding the privations that were part of her daily life. Then came fine hospital appointments, and offers from prominent physicians that would tempt any young doctor. But her face was set towards India and to India she sailed. There she did valiant service, under difficulties that would stagger some of our greatest American surgeons. I met her while she was in America on furlough. She had been desperately ill and was regain-

ing her health after treatment in a Baltimore hospital.

As she spoke from the platform of a great convention I noticed that she constantly rubbed her left arm and wrist. As we went out some one said to me, "Don't you know she has just made a thank-offering of five hundred dollars!" Afterwards I met her and as we sat talking together I found the connection between that left arm and the five hundred dollar thank-offering. With a prompting deeper than idle curiosity I said, "Doctor, is it really true that you have made a thank-offering of five hundred dollars?" She looked at me with a smile of wonderment as to how her secret had leaked out. "Yes," she said in a matter of fact tone. "I have not paid it all into the thank-offering treasury yet." (I happened to know that her furlough salary was \$700 a year) "but I have promised it.

"You see," she went on, "my arm became infected in India and the prospects seemed rather gloomy. It is still stiff, but the treatment has partially restored it, and then it is my left arm. If it had been my right arm I could never have operated again to save the women and children of India. I made the thank-offering because it was my left arm."

A Life for a Life

From Mrs. W. F. McDowell comes this story of consecration of a girl in Bombay: "Over in India some years ago, a woman was telling the story of Jesus. In the audience there was a little girl to whom the story had never come before. She listened with eager attention, her whole being going out in longing for this man who was also God, whose name was Jesus, and who could save people from their sins. She had no opportunity to get further information. The missionary passed on and the child went back home with the desire filling her soul that she might know more of this man named Jesus. Two years later she was brought to a Christian hospital. Her first question was the one which had been in her

heart those two years. "Can you tell me where to find the man named Jesus who can save people from their sins?" Having found Jesus herself she decided she would consecrate her life to telling other longing hearts of His love. Today she goes from house to house in Bombay, telling all whom she meets of that Jesus who can save people from their sins. With unconditional consecration she gave her life to that man Jesus who had given His life for her. She has never seen her friends since that memorable day on which she came to the hospital, and her life might be lonely were it not for the joy of the presence of Him who goes with her."

From the Life of Wm. C. Burns

"Aside from the example and teaching of Jesus, there is no richer field than missionary biography for the study of one who believes in prayer, and would help others to realize its power and use it. The life of William C. Burns, of China, is an illustration.

"Know him sir?" exclaimed one, with almost indignant surprise, when asked if he knew Burns. "All China knows him. He is the holiest man alive."

It is easy to understand why men felt this way. While residing in Edinburgh, before going to China, he had a private key to the church of St. Luke's, and there an entry in his journal indicates that at least on one occasion he was "detained" a whole night in solitary prayer "before the Lord." In beginning his ministry in Dundee, he was known to spend the whole night on his face on the floor, praying that he might meet the responsibilities laid upon him. All the week long "he filled the fountains of his spirit with prayer," and on Sabbath the full fountain gave forth its abundant treasury. Such prayer makes influence immortal.

When the trunk containing the property he had left behind was opened in England, there were found "a few sheets of Chinese printed matter, a Chinese and an English Bible, an old writing-case, one or two small

books, a Chinese lantern, a single Chinese dress, and the blue flag of the 'Gospel Boat.'" "Surely," whispered one little one amid the awestruck silence, "surely he must have been very poor!" There was One who for his sake and ours had been poorer still.

ROBERT E. SPEER.

SETTLING THE QUESTION

The Rev. Samuel M. Zwemer, D.D., who has just returned to America from Egypt, stopped in Iowa on his way across the continent to present to some of the Dutch congregations there the increased opportunities for work among the Moslems, and especially the need for Christian literature. One Sunday he spoke in three little country churches, and the next two days went around among the farmers personally giving them an opportunity to contribute to the work. In one home the farmer and his wife had evidently been discussing the amount which they should give and could not agree. They sat down at the dining-room table debating how much they would give, while Dr. Zwemer awaited the decision. The wife urged that they should give \$75, and the man thought that \$50 was enough. Finally, with a smile, Dr. Zwemer interrupted with the question: "Who is the head of this house, you or your wife?" Each indicated the other as the "boss," but Dr. Zwemer looking up saw the motto on the wall, "*Jesus Christ is the Head of this House.*" "Oh," said he, "I see that that motto settles the question. It is neither you nor your wife, but Jesus Christ who is the Head of this house." The farmer saw the point and without a moment's hesitation said, "Wife, give me the check book." He reached for it and writing out his check for \$100, handed it to Dr. Zwemer. R. E. S.

FAITH AND WORKS IN INDIA

It is an inspiration to faith and an incentive to further effort to hear a response from those for whom the labors of Christian missionaries have been spent. In 1844 Pastor Gossner

sent four missionaries to India with the instructions:

"Believe, hope, love, pray, burn, waken the dead! Hold fast by prayer! Wrestle like Jacob! Up, up my brethren! The Lord is coming and to everyone he will say, 'Where hast thou left the souls of these heathen?'"

For five years these four missionaries worked without gaining a single convert. Utterly discouraged, they asked for permission to seek another field. To this request Pastor Gossner answered as follows:

"Whether the Kols will be converted or not is the same to you. If they will not accept the Word they must hear it to their condemnation. Your duty is to pray, and preach to them."

Presently four natives were baptized, others came to inquire, and a church was built. When it was begun there were sixty members of the congregation, when it was finished there were three hundred. So thoroughly was the work of evangelization done, so well-grounded were these degraded people in the faith, that in 1857, at the time of the mutiny, the nine hundred adherents of the Gossner mission refused to give up that faith to which they had been baptized! Here is an extraordinary episode in missionary history. In 1845 the deepest degradation, misery and superstition, which included the worship of idols and demons and even the recollection of the sacrifice of living beings—in 1857 exalted Christian faith and courage.

* * *

In 1888 a number of poor lepers were driven from their miserable huts. One of the missionaries offered them a refuge in his compound and from this small beginning has grown the largest and finest institution of its kind in India. There is a model village on a tract of fifty acres of evergreen woods, with sixty spacious houses, offices, dispensaries, a hospital, prayer rooms and a lofty Lutheran church. The medical treatment is that prescribed by the latest investigation of scientific men who have discovered the blessed fact that the prevention of lep-

rosy for the children of lepers is possible and inexpensive.

From one of the afflicted inmates of this colony of mercy comes a grateful and pathetic response, not so much for bodily comfort, though he is grateful for that, but for the good tidings which have been brought to him. He says to a benefactress dictating his letter to one of the deaconesses in charge:

"Lady, Peace! your love-heart is so great that it reached this leper village—reached this very place. I have received from you a bed's wadded quilt. In coldest weather, covered at night, my body will have warmth, will have gladness. Alas, the wideness of the world prevents our seeing each other face to face, but wait until the last day, when with the Lord we meet together in heaven's clouds—then what else can I utter but a whole-hearted mouthful of thanks? You will want to know what my body is like—there is no wellness in it. No feet, no hands, no sight, no feeling; outside body greatly distressed, but inside heart is greatest peace, for the inside heart has hopes. What hopes? Hopes of everlasting blessedness, because of God's love and because of the Saviour's grace."

Where could one find a more thrilling example of peace and faith. In this man's body there is "no wellness"; feet and hands and sight and feeling are gone; but in his heart is hope of everlasting blessedness, because heroic souls were enabled to believe and hope and pray and love and burn and waken the dead."

ELSIE SINGMASTER LEWARS.

CHRISTMAS SUGGESTIONS

Among the great numbers of books and cards offered for the holiday season none are more attractive than those issued by the World Alliance for Promoting International Friendship through the churches.

* * *

Dr. Speer has prepared an illuminating statement of a Christian's solution of the surging moral and religious issues raised by the war.

* * *

The cards by Mrs. Peabody and Dr. Fosdick enjoyed such a wide popularity last year that they have been reprinted.

Woman's Foreign Mission Bulletin

EDITED BY MRS. WM. H. FARMER, MONTCLAIR, NEW JERSEY

Representative of the Federation of Woman's Foreign Mission Boards

MOBILIZING FOR PRAYER

FRIDAY, January 10th, is appointed by the Federation of Women's Foreign Missionary Societies as the Annual Day of Prayer. What does this statement mean to *you*? God has called Christian women to the task of evangelizing the heathen world through women and children. It is an impossible task except that He has promised to give wisdom and power. He, the King of kings, invites us to meet and confer with Him. This is the appointed day. He will be present at the meeting places. Who will come? In many places the women will not observe the day at all. They are too busy. Where the day is observed in great cities, with hundreds of churches of all denominations, one hundred to three hundred women will constitute a "good attendance." Those who come in the Spirit will receive great blessing and strength. Unfortunately the meeting will not always be for prayer, but will merely furnish an opportunity for addresses. We wonder what would happen if women should come in great numbers to meet their Lord and Saviour and should spend the entire day with Him, asking of Him and listening for His answer? Is it not possible so to present the call for this day of united prayer by women of all denominations that we may have overflowing churches, glowing hearts and a wave of prayer reaching to the very center of Divine power?

We have been asked to suggest some of the great, outstanding needs for which we should unite in prayer. We can only suggest, leaving freedom for the Holy Spirit to direct the intercessions.

First Hour. For our defeated enemies, that they may be brought to see and abhor their sin in making and conducting this war. For ourselves, that while we think and act with ab-

solute justice we may not cherish a spirit of hatred or revenge. For our Allies, with thanksgiving to God that He has given victory to those whom He called to work for the freedom of enslaved peoples; that our neighbors in the Orient—China, India, Japan, Africa, the Philippine Islands, were united with us on the side of righteousness and liberty. Thanksgiving that the Holy Land has been released from the unholy hands of the Turks and that new liberty is promised to the Armenians and to those in Moslem lands.

Second Hour. For women workers in the Orient. The outline of our study book by Miss Margaret Burton will furnish wonderful suggestions. For our union colleges and medical schools: Vellore Medical School which opened August 20th; Madras College; Ginling College; Peking College and Medical School, and the greatly needed medical school for Shanghai. (See Chapter VI Women Workers of the Orient).

Third Hour. For South America and Mexico, our nearest neighbors, who must not be forgotten in the "passing of the Bread of Life."

Fourth Hour. For Africa and the Near East: Egypt, Persia, Arabia, Turkey and Syria, with special thought for Moslems who are to be so deeply affected by changes wrought by the war. Thanksgiving that instead of responding to the cry to join the holy war against Christians, they chose in great numbers to join with the Christian Allies in the fight for freedom.

Fifth Hour. For world reconstruction, beginning with the training of our children for the Christian internationalism of foreign missions. For a new world alliance based on friendship and brotherhood rather than on political foundations. For a program for our churches great and heroic enough to compel the attention and devotion of all Christian women. For a new read-

ing and comprehension of the Divine plan. For a universal proclamation of the Gospel of our Lord and Saviour Jesus Christ.

* * *

It is suggested that the General Boards of Foreign Missions be invited to unite with us in this Day of Prayer and that the evening of the day be devoted to prayer for the great work of these Boards, in which men and women unite.

Abundant information may be found in the missionary magazines of the various denominations and the *MISSIONARY REVIEW OF THE WORLD*, as well as in the many leaflets and books published by missionary societies and by the World Alliance for International Friendship. (This outline with some further suggestions may be obtained from your Woman's Board, 10 cents per dozen, \$1 per hundred.)

CHRISTMAS GIFTS FOR THE ORIENT

THE world war has brought new and undreamed of opportunities for the circulation of books and leaflets setting forth the ideals of Christian democracy. The women of little villages in India and China, knowing that their husbands and sons have gone to fight for France, are begging the Biblewomen to teach them something about that land, to them so remote and unknown. Already two missionaries are putting into simple language little life stories of Joan d'Arc, to be printed in Chinese and Hindustani. Friends of the Christian Literature Committee of the Woman's Boards have made special contributions to finance the publication of these pamphlets—\$50 each.

"The Meaning of Prayer" is reaching hundreds of Japanese women—those eager, initiative sister-allies of ours.

Can we realize what books like "Pollyanna," "Golden Windows," "The Sky Pilot" mean to girls whose only idea of fiction comes through the fetid atmosphere of European novels of the lowest class?

One dollar will place a copy of one of these or a similar book in the hands of some girl who has never even dreamed of your wealth of Christian reading!*

Will you not share in this DOLLAR DRIVE for your allies in the Far East? Will you give the price of a good book to extend the work of the Christian Literature Committee in translating and publishing in the Orient suitable reading matter for the women and children?

Do It Now

"Gifts for Christian Literature Work will count tremendously for the Kingdom." Do you remember Lilavati Singh, the wonderful young woman from India, whose charming personality and Christian consecration attracted such wide attention a few years ago when she visited this country? She said that after reading Henry Drummond's "Greatest Thing in the World," she went to her room and, falling on her knees, thanked God with tears that Christian people had made it possible for her to read a book like that.

GINLING COLLEGE IN ROSE TIME

THIS charming photograph of the garden of Ginling College in rose time has been sent from China by Miss Lydia B. Brown of Ames, Iowa, who sailed in August, 1917, to be on the faculty as head of the music department.

Miss Brown has had excellent preparation for her missionary service, not only in musical studies, but also in Y. W. C. A. work and in vacation schools with seven teachers under her supervision.

Two months after her arrival at Ginling she wrote: "Oh, it is such a privilege to be here. The best that one has to give in every phase of life is called for in this work. These girls are so fine, but they need so much help and they are so needed in China today. For years it has grown on me

*Remittances may be sent to Miss Alice M. Kyle, Chairman, 503 Congregational House, Boston, Mass.



GINLING COLLEGE GARDEN IN ROSE TIME--NANKING, CHINA

that music has power to develop certain moral, spiritual and even physical qualities in a way that other things cannot, and here I find girls who need just the kind of development that music can give, and the opportunity is mine." Quoting from a later letter: "How can I make you all see and feel the joy in living that is mine these days? . . . I've never had a doubt since I first came to Ginling College but that this is the place where I ought to be, and being here is a privilege not easily over-estimated."

COURAGE IN BURMA

THOSE who appreciated the heroism of Ma Kaw in her long and dangerous journey described in the October *Bulletin* will recognize the same spirit in a letter recently received from a Mandalay (Burma) missionary. Perhaps our experience with Spanish influenza fits us to sympathize more intelligently with such Oriental conditions.

"We are busy at work nowadays. Plague is rampant in Mandalay again.

This morning I came across two funerals. The people are dying eleven and twelve a day. The doctor thinks the numbers may reach twenty and thirty a day. It is sad to see so many houses deserted. I dropped in at Daw Paw Kin's this morning to see how she and Ma Saw Tin, the blind girl, were. I found them both well and very anxious to go with me around among the houses. It was all I could do to dissuade them. 'But we are not afraid of the plague,' they insisted. However, I had my way and went alone, Daw Paw Kin calling out to me, sadly, 'I'm afraid for you, Mama; please let me go along.' All the houses around their \$33 house are closed, and the inhabitants have fled because there have been deaths in nearly every house but theirs. Of course, finding no food in the other houses, the rats will naturally come to their place. I gave them a bottle of disinfectant yesterday and told them to keep all food under cover, and to wash their house clean with the phenol. I begged them to come and

live in our compound, but they prefer to remain there."

Note—Have you read about Daw Paw Kin? Do you know the story of the \$33 house? Send to Publication Department, 450 East 30th St., Chicago, for a copy of the leaflet, "Story of Daw Paw Kin, a Burman Princess." 5c.

HOW TO USE

"Women Workers of the Orient"

THIS handbook of suggestions by Mrs. Montgomery should be owned by every reader of the textbook. For the tiny cost of ten cents one receives page reproductions of six charts, and six pages of directions by Miss Thomson for chart making and planning; a list of leaflets published by different boards to use with each chapter; valuable general hints, and varied titles for six to eighteen meetings. But most important of all are the twenty-six pages of fascinating schemes for presenting the thought of the textbook in missionary meetings and study classes.

Has the Board of Health interfered with your meetings? Then you need "How to Use" to enable you to condense your study without losing the proper emphasis. Is the chairman of your program committee obliged to resign? "How to Use" will train an efficient successor.

CHRISTMAS MESSAGES FOR WAR TIME*

The Glory of Christmas

By Lucy W. Peabody

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By Harry Emerson Fosdick

5 cents each; 50 cents per doz.;

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Editions limited—Envelopes included

GIFT BOOKS FOR GROWN-UPS—

The Christian Man, the Church and the War

By Robert E. Speer

The New Horizon of State and Church

By William H. P. Faunce

Price 60 cents each, postpaid

*Order Cards and Books from World Alliance for International Friendship, 105 East 22nd Street, New York City.

HOUSEKEEPING TRIALS IN INDIA

[Conclusion of letter from Miss Coon of the *Woman's Christian College, Madras, South India. October REVIEW, page 775.*]

My last household duty is an interview with the cook. From my window I shout a lusty "Co-o-k!" to which there is usually no response. I try again, pitching my voice on a higher key, and may be rewarded by the sound of "Yes, madam," or "Coming, madam." Then I sit down before my desk and open a huge account book while cook enters, buttoning up the top button of the coat he has hastily donned on his way from the kitchen to the house. The following conversation gives you an idea of what takes place:

"Good evening, cook."

"Good evening, ma'am."

"Today's account, cook."

"Yes, ma'am. Soup meat one annas, ma'am."

"Yes."

"Beef twelve annas, ma'am."

"Yes."

"Bumayyun two annas, ma'am."

"What is that, cook?"

"Bumay unyun, ma'am."

"Oh, Bombay onion?"

"Yes, ma'am."

"Very well."

"Potato two annas six pie, ma'am."

"Yes."

"Plantain three annas, ma'am."

"Yes."

"Ghee two annas, ma'am."

"Yes."

"Eggs eleven annas six pie, ma'am."

"Why spending so much for eggs, cook?"

" pudding, ma'am, and breakfast side dish, ma'am."

"Very well, but get good fresh eggs, cook. Miss Fisher's chota egg very bad last three mornings. Must be good eggs."

"Very good, ma'am. Firewood three annas six pie, ma'am."

"Yes."

"Salt and onion six pie, ma'am."

"Yes."

"Lime one annas, ma'am."

"Yes."

"Nuts six pie, ma'am."

"Yes."

"Charcoal six pie, ma'am."

"Yes."

"That's all, ma'am."

(Intermission while I add the account.)

"Two rupees, four annas, cook?"

"No, ma'am, two rupees, eight annas."

"Yes, cook, you are right, two eight. Now tomorrow there will be eight ladies for breakfast and six ladies for dinner. (Miss Paul looks after all the students' food, which is a much greater task, and for that we have two cook women from Calicut.) For breakfast we will have ——— any meat left, cook?"

"No, ma'am, meat done finished," or "Yes, ma'am, four pieces, two wings, one leg and one liver."

I will spare you an account of my efforts to vary the menu when I wonder why there are no more kinds of meat and why the pudding we had the night before is the only one that seems to appeal to me.

On Saturdays there are other things to be seen to, such as cleaning and the dhobi. The dhobi is the laundry man. He takes away your dirty clothes, pounds them on the rocks in the river and brings them back all snowy clean and perhaps full of holes. We pay the big price of five rupees a month—one dollar and sixty-seven cents—for the washing of the house things.

At the end of the month I have a strenuous time with the residence accounts. After being brought up on a decimal system it is no joke learning to divide the sum of the pies by twelve and the sum of the annas by sixteen. My accounts have to be audited and I am beginning to think that a business training would have been a good thing for me to have had.

I wonder if you have been saying to yourselves, "Where does the missionary work come in?" I tried at the outset to warn you that my day was very unlike that of the village missionary with his preaching in the bazaars or her visiting of Hindu homes. Of course their work is partly indirect and they spend a large amount of time training Indian pastors, catechists and Biblewomen. Our work resembles this side of theirs. Our aim is to train our girls so well, to make them so strong and resourceful, and to fill them with such a longing to serve India that as they go out year by year to the towns and villages

they can do a hundred times the good one of us could do. When you stop to think that only one per cent. of the women of India can read or write, you will realize the wonderful opportunity we have of working with the first women to have higher education. Our responsibility is great. Then we do have a few Hindus and we are very eager that they shall see the beauty of the Christian life and be won to Christ while they are students.

Where two or three single women missionaries live together they often take turns doing the housekeeping, but that would hardly work here. It fell to me to do because I have less teaching than anyone else. Sometimes I think that it is a big waste of my time, but then again I see a vision of what I may make of the task and how perhaps I can be a "house mother" rather than a housekeeper. I was much touched one night when a number of students who had been out for the afternoon returned, and seeing me on the veranda, one said, "There is mother waiting for us."

As most of our servants are Hindus, and those that are Christians are like children, there is much to be done for them if I have the wisdom to see what it is. Then we love to have the girls come to see us and quite often they come in the evenings. At first they were too shy to call on me, but now I have three faithful callers, one of whom refuses to be seated, but stands close beside me and pats my hand in a funny little affectionate way.

THE FEDERATION

THE Executive Committee of the Federation held an important meeting in New York City on Friday, October 11. Delightful plans for an inspiring and practical annual meeting following the Garden City conference are being made. All delegates should reserve both Thursday and Friday (January 17 and 18). A suggested form for the constitution and by-laws of local missionary unions is soon to be printed.

Work for Soldiers and Sailors

THE END IN SIGHT—YET NOT THE END

THERE is reason to believe that the end of work for forces actually under arms is in sight, although it will be months before the forces now in Europe and in training camps can be demobilized, brought home and returned to their civilian pursuits. In the meantime the educational and religious activities for the men must go on with redoubled energy and increased wisdom. The men will probably have more leisure than when in training or in active service and must therefore be kept busy with studies, games, entertainments and various forms of service. Otherwise their leisure time would put added temptations in their way. Now will come the time to show what can be done with and for a civilian army, navy and air force on a non-fighting basis.

THE PRACTICAL "Y"

ONE of the most difficult features of Y. M. C. A. work overseas is that of obtaining necessary supplies, for every available ship is carrying troops and military stores. But these "Y" men are resourceful persons; not one in a hundred is doing the kind of work for which he was trained; none of the men seem to have any idea that there is anything that cannot be done if one has the will to do it. Being unable to obtain baseball bats, they had the lumber cut and kiln-dried it in a bread bakery, then they turned it and polished it; short of mitts, they set the local harness-makers to sewing them; finding an unappeasable hunger for American chocolate candy, they started a factory to manufacture it; they made contracts with near-by pastry-cooks and bakers to make American cookies and macaroons and crackers on a big scale.

The secretaries are equally ready and willing to give lectures on art and history, to teach the Bible, wash

dishes, nurse the sick, play banker, superintend athletics, and do it all in the name and for the sake of One who taught the great lesson of human service.

AMERICAN Y. W. C. A. WORK AT A GLANCE

Compiled Aug. 1, 1918

UNITED STATES: Regular work—1,025 Associations in cities, counties, schools and colleges. Membership, 366,887.

War work—61 Hostess Houses operating in cantonments; 37 authorized or under construction; 18 more requested.

Club and recreation work in 127 centers.

714 Patriotic League units, with over 420,000 members.

Emergency housing for girls employed in 7 war work centers.

Work for girls in war industries in 12 centers; for colored girls in 18 centers; for foreign-born women in 21 centers.

2,500 social morality lectures in 142 communities.

One Land Army unit.

FRANCE: For American women in 5 centers; for Red Cross nurses in 14 base hospitals; for French women in war work in 9 centers.

RUSSIA: For girls in 3 centers.

SOUTH AMERICA: Buenos Aires, Montevideo, Rio de Janeiro.

INDIA AND EAST INDIES: Bombay, Lahore, Calcutta, Simla, Ceylon, Rangoon.

CHINA: Peking, Tientsin, Nanking, Shanghai, Foochow, Canton, Mukden, Chengtu, Tsinanfu, Hangchow.

JAPAN: Tokyo, Yokohama, Osaka, Kobe, Kyoto.

HAWAII: Honolulu.

TURKEY: Work suspended "for the duration of the war."

—*The Association Monthly.*

FOR WOMEN OUTSIDE THE CHURCH

AN English woman in charge of a military hospital wrote to an American:

"The women of England have been praying, but we have even in these sad times

stayed by ourselves and prayed with our small group of friends in our own churches—nothing has been done for the thousands of sorrowing women outside the church. I hope the Christian women of the United States will not make the same mistake."

The National Women's Prayer Battalion has been organized to help the church meet this need. It has men of nation-wide reputation on its advisory council: among them Dr. Frank Mason North, Bishop J. W. Bashford, Dr. John Timothy Stone and Rev. J. Wilbur Chapman. In a quiet, simple way the battalion gives the pastor a point of contact and an entrance into every home which has a service flag in the window. There are members of the battalion in thirty-six states and two foreign countries.

ENGLISH WOMEN IN WAR TIME

OVER 2,000,000 women and children are now directly replacing men in England. These are recruited from industries made unnecessary by the war; from women who had ceased to work; from other groups who had never entered industry and from the home makers. With enemy guns within hearing and air raids terrifyingly frequent, it is not to be wondered at that labor regulations were disregarded. The same has been true in France. But both countries have learned that they must have more rigidly regulated conditions to secure the best results.

The Government called upon the Women's Cooperative Guild and the Young Women's Christian Association for aid, local committees were formed and house to house canvasses were made, with the aim of placing every woman in the position best suited to her. The Y. W. C. A. has cooperated with the Government in housing problems, in providing amusement and in caring for the small children of working women. One rest day a week is now assured by having women known as week-enders come in to relieve those on regular duty. Through all the period of adjustment when overwork, underpay and little recreation drained her strength, the English women have kept their spirit

undaunted, and continue to accomplish marvelous things under more wholesome labor regulations now in force.

MARSHAL FOCH BELIEVES IN PRAYER

THE request of General Robertson that Christian people should make the war a subject for special prayer has been followed by a statement in a similar strain by Marshal Foch. The Bishop of Birmingham describes him as a man of vivacity, determination, scientific knowledge, quick decision, and untiring energy. That such a man, to whom work is of the very essence of life, should bid us lift up our hearts and voices to God, makes one very certain that he believes in the power of prayer.

MISSIONARY EXHIBIT IN FRANCE

THE Y. M. C. A. has started missionary propaganda in the base camps in France. There are indications of deep interest, proving the worth of this effort as a recruiting agency for the mission field. In one large camp in northern France an ambitious experiment registered a large degree of success. This was a missionary exhibition held each evening for a week in a Y. M. C. A. hut. There were curios, informal talks and a lantern lecture each evening.

THE Y. W. C. A. IN JERUSALEM

THE British military authorities have given to the Relief Committee in Jerusalem the use of a good building with a large garden as a Y. W. C. A. Hostel for working girls, and the secretary, Miss Dora MacInnes, arrived May 15th. The work is supported at the London headquarters of the Y. W. C. A.; is part of the relief work of the committee and an extremely useful part, as the industries for women and girls are being rapidly developed. There have been training classes in dressmaking and lace making; the latter industry has been somewhat hampered by the difficulty of obtaining a sufficient supply of thread.

NEWS FROM MANY LANDS



NORTH AMERICA

Baltimore and the Foreign Problem

THREE hundred and fifty thousand Poles are within the limits of the Broadway Methodist Episcopal Church in Baltimore, speaking only Polish, and transacting practically all their business affairs with members of their own race. The social ties among them are very strong. The vast majority of them are Roman Catholic and their children go to parochial schools, where they have little or no intercourse with any except Polish children. The oldest members of the colony have been in America about forty years; most of them have had little or no education and the second generation is only beginning to show some faint evidence of Americanization. In order to meet this urgent need for Americanization and Christianization the Baltimore church planned and carried on a summer school the past season. One hundred and twenty-five children were enrolled the first week, more than twenty of the number being Polish. Seven nationalities in all were represented. With this achievement as a beginning, the pastor and his assistants feel that they are justified in launching a more extensive program for next season.

Council of Bishops

A NEW movement was launched in the Protestant Episcopal Church when the first Council of Missionary Bishops met in Cheyenne, Wyoming, October 9-13. The first subject considered was church institutions, such as schools, hospitals and homes for children. The second topic taken up was that of Indian work; the third day was devoted to the matter of a common budget, while the fourth was concerning clerical education. This was the first time that a group of bishops with common problems have met for

conference quite apart from the General Convention.—*The Living Church.*

Five Years' Progress Campaign

THE following are the ten goals toward which every congregation of the Reformed Church in America is asked to bend their efforts:

- 1—To endeavor to double its communicant membership.
- 2—To secure at least one candidate for the ministry.
- 3—To provide efficient training for Bible-school teachers.
- 4—To organize Young People's Societies into Training Classes for Christian Service.
- 5—To see that every member is a subscriber or regular reader of some Reformed Church periodical.
- 6—To organize a live Men's Missionary Committee.
- 7—To enlist every woman of the Church in Woman's Missionary Organizations.
- 8—To adopt Systematic and Proportionate Giving.
- 9—To contribute pro rata to all denominational Boards.
- 10—To render efficient Community, National and World Service.

"Norsk" Dropped from American Lutheran Church

A LONG and spirited discussion took place at a recent session of the Lutheran Assembly over the question of eliminating the word "Norwegian" from the name "The Norwegian Lutheran Church of America"; 533 votes were in favor of the change and 61 against it. The matter will come up for a final vote at the next general meeting.

The Great Commission Prayer League

THIS League, conducted by Mr. Thomas E. Stephens at 808 La Salle St., Chicago, Ill., was founded

some years ago to link together in a bond of prayer Christians who are burdened with the sense of responsibility for carrying out the great commission of Christ for the evangelization of the world and who pray definitely, earnestly and regularly for the speedy evangelization of the world. The work of the League is conducted through correspondence. One day's mail included 13 letters from foreign lands, 11 from Canada, and 84 from the United States. These letters reported 53 conversions and 44 answered prayers. They contained 27 requests for prayer. A bulletin is issued to members and a large service is rendered in the distribution of tracts and leaflets. The ministry of prayer and the printed page is practically unlimited in its scope.

Home Mission Council of Colored Women

IN the news from China will be found a report of the first annual meeting of the Chinese Woman's Missionary Society. Here follows an account of the first annual meeting of the Woman's Home Mission Council of the Colored Methodist Church. This meeting was held in Nashville, Tenn., September 3-8, attended by thirty-six representatives from twenty-four societies in nine states. The organization is modeled upon the Woman's Missionary Council. A deaconess board was appointed looking toward the training of young women as settlement workers and pastors' assistants. The success of this significant work will be assured if it has the help and encouragement of the white societies. —*Missionary Voice.*

California Vacation Bible Schools

DAILY Vacation Bible Schools have been organized in every community on the Pacific Coast to offset some of the evils of California, where it is not allowable to mention the Bible in public schools. The Melrose Baptist Church of Oakland, Cal., had a five weeks' summer session of Bible study, together with some man-

ual training, during the present year. It was planned to give the children as much Bible study in five weeks as children usually get in one year of Sunday-school.

The school was thoroughly up-to-date and quite inexpensive—salaries and material cost no more than \$95. There was an enrollment of 275 children, as large a number as the average progressive Sunday-school.

A Western Town

MONDAK is a word made up of the first three letters of Montana and the first three of Dakota; and it is the name of a little town of 200 inhabitants, just over the boundary line of prohibition North Dakota. Nine saloons flourish within its limits, plus the usual accompanying evils. There is one church building, but no minister. But two miles away North Dakota Congregationalism has a missionary enterprise which is endeavoring to meet the need.

LATIN AMERICA

Overcoming Prejudice

“I WOULD not have one of the new sect in my house, and if one of them should come in he'd go out again in a hurry.” So said an old Brazilian woman named Joanna, and so much was she in earnest that when one of her sons discarded his evangelical faith and returned to a life of sin she actually rejoiced. She seemed quite unyielding to every appeal. If a caller introduced the subject of religion the conversation was closed at once, and the visit at an end. Prayer was the only means left. Then the time came when Joanna felt ill and as she continued to grow worse, one of the church deacons who was a sergeant in the Brazilian Medical Corps, decided to seize the opportunity. He found her illness within the range of his skill and set about treating it at once, with encouraging result. After a few visits the old woman's curiosity outran her reserve and she inquired why he, a stranger, had come to help her. Here was the opportunity

sought and she was told it was for the sake of One who had gone much farther to help him. What did he mean, she wondered. Quietly listening to the story of divine love and sacrifice old Joanna found herself convinced that there was at least one good person in the "new sect." Her interest aroused, she learned new truths at each visit of the doctor until she announced herself ready to accept Christ and His Gospel.—*The Neglected Continent*.

In South Brazil

ON the Minas side of the Carinhanha River in South Brazil lives a man who was sent across the state line for misconduct. A man came to his home, asking for shelter, and before retiring read to his host out of a book words he had never heard before. He became interested and had the man stay with him many months. During the day they gathered the rubber, and at night the visitor read from the New Testament. The listener himself could not read, but he got a copy of the New Testament, carried it with him, and when he met anyone, he would converse on spiritual things, asking his hearers to look for a certain chapter and verse, and then repeat it to him word for word. He was baptized and afterward moved away, but the work goes on, and others have come to know the Gospel.

Striving to Attain in Paraguay

YEGROS, a small town about three hours' journey on the railway from Villa Rica, South Paraguay, was at one time a German colony and there are still many Germans living there, although at present most of the inhabitants are Paraguayans. There are about seventeen Christian converts in this town, who are eagerly waiting for admission to the church. They have no one to instruct them in Christian living, but every Wednesday and Sunday evening they have a meeting at which they sing hymns, pray, read the Bible and preach as well as they

can. A missionary from Villa Rica stopped there recently for two days and the people implored him to send some one to teach them.

An elderly woman was calling in air raid shelters underground. When the missionary approached the house to visit the family. When she saw him coming she said, "Here comes the devil." It is a common occurrence for a priest to be called in to baptize a house after a Protestant has entered it, in order to clear the place of evil spirits. Their superstitious ignorance is of the densest sort.—*The Neglected Continent*.

EUROPE

Buying up the Opportunity

D R. A. C. DIXON of the Metropolitan Tabernacle, London, took advantage of the air raids on that city to utilize them as an evangelistic opportunity. Soon after the air raids began upon London, a "Zeppelin choir" was organized to sing in the air raid shelters underground. When the first raid warning was sounded, the choir began to sing and continued until one or two o'clock in the morning. The results have been incalculable, for of the 650 conversions in the Tabernacle during the past year, many are directly traceable to the occasions when the converts, taking refuge from the Zeppelins, have listened to the Gospel in the shelter room.

England and the Jews

A PROMINENT Jewish merchant, recently returning to London from Russia, reports conditions as he found them, particularly in Lithuania. "The Germans at first suppressed both national and religious movements. Teaching of Hebrew was forbidden and every Zionist tendency obstructed. When the news of the capture of Jerusalem reached Lithuania the joy of the Jews was indescribable. The Jews are heart and soul with the Allies, especially with England, and their gratitude to England knows no bounds. When the Bolshevik government falls, as it will, England will see how affect-

tionately she is regarded by Russian Jews."—*The Christian*.

Aggressive Work of London Jews' Society

IT is apparent that, in spite of war conditions, much successful work is being carried on by the London Jews' Society. Agents of this society are engaged in relief work in Jerusalem and Jaffa, in full cooperation with the Syria and Palestine relief work. In Tunis, work in connection with the Girls' School is continuing and is productive of much spiritual help. Itinerating tours are being carried out in Morocco, resulting in large sales of Old and New Testaments. All this is being carried on in addition to work in the home field, in such centers as London, Manchester and Birmingham, wherever war conditions permit. Then, too, missionaries are preaching to the thousands of Jewish refugees at The Hague and an industrial work is conducted at Rotterdam. From all these centers the workers report hopefully that the Jew was never so open to the Gospel.—*Life of Faith*.

Mormonism in England

ENGLAND has been greatly aroused for several years over Mormon activity and in a recent issue of *John Bull*, one of England's most outspoken periodicals, appears an article specially warning the girls of that country against the machinations of Mormon emissaries who are now more active than ever in their diabolical efforts to lead women to the acceptance of Mormonism and ultimately to the practice of polygamy. The writer calls attention to the fact that hundreds of English girls were by the elders of this system shipped to Mormon colonies in the United States as late as the year 1916 and that other hundreds have since been baptized into the Mormon faith; and points out the depth of Mormon intrigue and the determined purpose of Mormon officials to keep up the teaching of polygamy and promote the world-wide practice of it. This she

does by citing the significant omission from the copies of their book of highest authority, "Doctrine and Covenants"—issued in different European languages since the outbreak of the war—of the Manifesto hitherto printed in the appendix of the same and which pretendedly professed the abandonment of both the teaching and practice of this crime. Is it not high time for the United States to wipe out Mormon polygamous teaching and practice at its fountain-head? This can be done only by securing an anti-polygamy amendment to the Federal Constitution.

Indian Christians in France

ONE Indian labor company behind the lines in France contains forty Marathi Christians. While acting as stretcher bearers during a retreat, every man lost his copy of the New Testament in his own tongue, and the British Bible Society has just replaced these books with new copies. While the men were without Bibles, they quoted passages from memory at their regular evening meetings. It was impressive to hear these Marathi Christians, among the rest of the company who were Mohammedans, singing lustily, "I'm not ashamed to own my Lord."

Bible School in Switzerland

IN 1906, Dr. Ruben Saillens was invited to hold a series of evangelistic meetings in Lausanne, Switzerland, and at the close of these services a number of his friends asked him to organize a Bible Institute, so as to give permanence to the work begun. This Dr. Saillens did not find it possible to do, but he agreed to start a Summer Bible School of a few weeks' duration. The school thus founded at Morges, near Lausanne, has been in operation continuously from 1907, with the exception of the year 1914, and was attended before the war began by about 300 people, who came from all parts of the French-speaking world and remained for four weeks.

The Bible School usually ends with

a convention, lasting one week, at which the best evangelical preachers of France and Switzerland may be heard. The motto of the school is *Le Christ tout entier dans la Bible tout entiere* (The whole Christ in the whole Bible).—*Missions*.

In Darkest Russia

EVERYTHING is chaotic in Russia and not many lucid accounts of conditions there have come across the seas, but the brightest spot in the picture is the work which the American Y. M. C. A. is doing there. Driven from one place they go to another, and wherever they are a hut is opened and the men come flocking in. "When are the Americans coming?" is the question continually asked by the Russians. Many refugees owe their lives to the secretaries. At Mourmansk, the Y. M. C. A. provided ship fares for a family of Armenians who had been seven months fleeing from their native land. At Kiev, the Association was paying for the care of a woman who had gone insane from mistreatment by German soldiers. At Archangel the Y. M. C. A. hut is all that stands between the soldiers and complete stagnation. When the news from Russia reaches us it will be seen what really constructive work is being done there by the Y. M. C. A.

MOSLEM LANDS

Kismet or Christ?

WHAT makes the task of winning Arab women for Christ appear almost hopeless? One element of the difficulty is the fatalism of the Arab who, in spite of every proof to the contrary, maintains the earth is flat; that ink washed from a verse of the Koran is preferable to any remedy that can be obtained, and who accepts any fate because it is fate. Satan uses as another weapon the natural indifference of Arab women to things spiritual. Her sins do not trouble her so long as she is in favor with her husband, has good food and pretty clothes. She is frankly bored when one begins to talk of religion, if not

actively hostile. However, there are many women in Arabia who have keen intellects, are not indifferent to spiritual things and are friendly to the missionaries. If they were men they would take an open stand for Christ, but being women they have no right or opportunity to manage their own lives. Yet in spite of all these obstacles, women converts there are in Arabia, even though such a decision means persecution and constant danger of death. Employment must be found for them, ignorant, unskilled and helpless as they are, and with no one to befriend them except the missionaries. There is need for unbounded optimism on the part of the women missionaries to Arabia.—*Christian Intelligencer*.

Ceremony of the Holy Fire

FOR the first time in generations the ceremony of the Holy Fire in Jerusalem has been observed without the presence of a single soldier. The Turkish Government had always stationed large numbers of troops in the court of the Church of the Holy Sepulchre and within the church itself; and their brutal roughness, together with the fanaticism of the different sects, had always led to riot and bloodshed. But the British military governor of Jerusalem determined that this year the ceremony should be observed without the presence of soldiery. It was a bold decision to make, but he himself was present with his staff and had asked two members of the American Relief Committee to stand in front of the mass of Armenians to keep any turbulent spirits in order.

The church was packed to the doors and the excitement was intense; Greeks, Armenians and Copts were there, intensely jealous of each other, the Greeks being the most troublesome. But on the whole, the historic ceremony passed off quite peacefully.

Additional Help for Persia

OWING to the terrific need for experienced workers in the gigantic

task of relief in Persia, the Foreign Board is planning to send out a party of missionaries to that country immediately. All of them have had experience in the foreign field fighting famine and epidemics, and the group will be attached to the commission sent out in May by the American Committee for Armenian and Syrian Relief. This commission expected to reach Persia the latter part of September, where it would be joined by Dr. Wilfred M. Post, who sailed from Seattle the first of the month with a large quantity of extra supplies—six motor trucks, a Ford car, fifty sewing machines, 100,000 sewing needles, 25,000 thimbles, 1,000 pairs of scissors, condensed milk, typhus serum, vaccine and green soap.—*The Continent*.

New Bibles for Old

IN Persia, last year, our colporteur was offering the Scriptures to some Russian soldiers near the railway station at Tabriz. One of them was going to buy a copy, when another came up and said: "Don't be in a hurry to buy now, for in the near future there will be a new Bible. Our government is changed, and everything else, including this book, will be changed too!"—*Bible Society Record*.

An Open Door in Persia

PEOPLE are no longer afraid to be heard talking about Christ, or to be seen reading their Bibles in Persia, and there is a growing friendliness to the Gospel in both town and country. A general review of the Church Missionary Society's work in Persia for the year 1917 concludes with this paragraph:

"Whatever the trend of events in Persia leads to, it is certain that western influence is now in the ascendent. Persia will not be left to her own devices; alone she can do very little, but she may be of great value, with her unexplored resources, to other nations. May she fall into the hands of those who will not exploit her for their own advantage, but will help her to ways of rectitude and prosperity, that she

may again take her place among the nations of the world!"—*C. M. S. Gleaner*.

INDIA

The Week of Prayer in India

NOWHERE throughout the Christian world was greater interest manifested in the week of prayer than in India. The manner in which Bombay observed the week is typical of the way many other places entered into the plans.

In Bombay all congregations were urged to meet every day for silent prayer and meditation, and in order that Christians of every communion might have places to which they could go for prayer, the Church of the United Free Church of Scotland and the Hume Memorial Church of the American Marathi Mission were opened an hour each day. At the request of the National Missionary Council, the Bishop of Madras prepared "Outlines for Meditation and Prayer" for use during the week, and these were widely distributed and used in the province. The day following the week of prayer a meeting was held at the Anglican Cathedral for which a special form of service was drawn up by the Bishop of Bombay. It was printed in English, Marathi, Gujurati and Urdu, the four languages most commonly used in Bombay. The hymns sung in the service were those which had translations in all four languages. Between seven and eight hundred people attended the service and shared the inspiration of the meeting. Through the efforts of the National Missionary Council, arrangements for the observance of the week of prayer in India were made according to conditions prevailing in the different communities. The Commission of the American Episcopal Church has requested that similar services be held during the week of January 18-25, 1919, and plans are under way for enlisting the cooperation of every communion and race in order that the movement may be widespread.

Building Up Christianity in India

A SURVEY of Northwest India shows there are 90,000 converts ready for baptism. Outside of this number are 200,000 more knocking at the door of the church, while 3,000,000 more of the same caste are definitely in line for evangelism. Last year 15,361 were baptized, and all this in the very heart of a heathen land which was absolutely barren of results a few years ago.

Seed Sowing Unseen

NOT all the evidence of the penetration of Christian teaching in India is revealed by missionary statistics. In the seclusion of many Hindu high caste homes the foundations for a new India are being quietly laid. In Triplicane nineteen ladies in the house of a Brahman allowed Christian missionaries to hold prayer meetings. One of the ladies postponed a trip to the mountains in order to attend. In Egmore thirty ladies came from different homes to hear the Bible and sing Christian hymns. At Purse—walkum more than thirty ladies in gorgeous robes and flashing jewels met in a high caste home for prayer. One sang the "Glory Song," another a Tamil hymn about the birth of Christ, yet not one of these women of high degree would be allowed to publicly confess her faith or leave her secluded life.—*Missions*.

Somewhere in India

IN *Missions* a story is told by the Rev. Brewer Eddy of the American Board which visualizes the attainments that may be reached by missionary effort. Fifty years ago a poverty-stricken small boy, the son of Christian parents, might have been noticed in a pariah village of India. Not a man or woman of the village could read or write. It was thought as impossible to teach them as to train a cow to read. Their poverty was so hopeless that the entire income of an average family would not equal one dollar a month, and this not per capita, but for the whole family. Surely there

could be no bright future for a boy with such a background! But first this boy was sent to a village school and then was selected for further training in a boarding school, where he lived under the care of the missionary. Afterwards, a two years' college course, and last of all, the theological seminary. Thus in every step he was the product of the mission. A few intervening years, and the boy becomes a trained and dependable pastor and leader of all the native forces in a great mission station, which included five churches, twenty congregations and eighteen village schools—all this in the hands of thirty-five native workers—and around these churches a heathen population of 200,000 waiting to be reached. The American missionary was called home and Pastor Santiago is the one man capable of guiding all these forces. Soon he is recognized as the natural leader of the practical affairs of the district and is elected mayor of the town, although the town is largely Brahman.

One man has not been mentioned thus far in the story. He is an earnest Christian in a western American church who sent twelve dollars annually to pay for the support of a boy in a mission school. This had made possible the training which brought this Indian Christian leader to his present usefulness.

National Missionary Society of India

THE National Missionary Society of India has just issued its twelfth annual report. The primary object of this society is the evangelization of those districts of India where no missionary work of any sort is being carried on. It is now working in the Montgomery District of the Punjab; in the Nukkar Tahsil of the United Provinces; the Rewa State of Central India; the North Kanara District of Bombay and in the Omalur Taluq of Madras. These fields are maintained respectively by the Church of England, the Presbyterian Church, the Mar Thoma Syrian Church, the United Church of South India and the Luth-

eran Church. Fourteen Indian missionaries are engaged directly in this work, three being doctors, and all well educated. Five additional missionaries are in training.—*C. M. S. Gleaner*.

German Mission in Chhota Nagpur

THE latest report on the working of what was formerly the German Mission in Chhota Nagpur, presented by the Bishop of Chhota Nagpur, to the executive of the National Missionary Council, indicates that the large educational work is being well maintained under the management of the Anglican missionaries. The high school in Ranchi, for example, has not only increased in numbers, but its students have done excellently in the public examinations. The other schools seem also to be prospering to such an extent, in the case of some of the girls' schools, that it is difficult to find accommodations for the pupils. The liberal grant from the government goes far to meet the cost of the educational work.—*Indian Standard*.

Student Camps in India

THE Student Christian Association in India is doing a great work for Indian students—a work especially vital and important during this time of growth and change. One phase of the work is the holding of Student Camps in the various sections of India, Burma and Ceylon, and there are at present three of these, but the number of traveling secretaries is too limited to enable them to give as much time and attention to these camps as should be given. There is also the difficulty of speakers making themselves understood as they travel from one camp to another, because of the diversity of languages. At the eighteenth annual meeting of the S. C. A. it was proposed to hold Bible Schools in connection with these camps, to which selected students from the various colleges might be invited and given a course of lectures, introducing them to the historical setting of the Bible and helping them to a devoted and serious study of its books, but the objection

was raised that such a course of study would only give time to unsettle the men without time to build them up in strong Christian character. The matter was left to be decided at the next annual meeting, and in the meantime the secretaries were asked to make a thorough investigation.

Educational Problems in India

THE Girls' School at Katra, Allahabad, can accommodate but few Hindu girls in the boarding department because of the difficulty of caste. One Brahman girl who was very anxious to enter the school had to be refused because she could not do her own cooking and take the full course, and she could not because of caste regulations eat at the clubs with the Christian girls. A woman was found who would cook for her, but this woman refused to wash the dishes, because to do so would make her ceremonially unclean. A second woman said she would wash the dishes, but she couldn't cook for the Brahman girl because she was of such a low caste that the girl would not eat her cooking. As it was impossible to take in two extra women besides the girl, she had to be refused.—*The Continent*.

SIAM AND LAOS

An Image Procession

“WUN LAG PRA”—day for dragging the image—is a festival observed in Siam. On a pedestal is placed the gold leaf image of Buddha, with candles, joss sticks and flowers, and accompanied by four priests, to be taken on a trip to some nearby temple. Two ropes attached to the car enable those who pull it to attain unmeasured merit. During the rainy season the same festival is held on the water, when every available boat is pressed into service, and the silver image is taken for a boat ride to some temple beyond the barracks. This festival is an occasion for great mirth and hilarity, and a variety of fancy costumes add color and gaiety to the scene.—*The White Elephant*.

New Life in Siam

MRS. W. G. McCLURE of Siam tells of encouraging signs of awakening in that little kingdom, Muang Tai, as it is sometimes called. The railroads are pushing out north and south; a system of schools on the plan of the one hundred and six government schools at Bangkok are spread over the entire kingdom; now that they are in the war they are sending rice and foodstuffs to feed Allied soldiers, and their medical men are equipped for army service; Bangkok Christian College is rapidly outgrowing its equipment and all its available space is filled. At the request of the students two new Bible classes have been organized.

The Church of Christ in Siam has eleven mission stations, more than one hundred missionaries, eight ordained Siamese pastors, three hundred and forty-one assistants and teachers, with about eight thousand communicants in forty-one churches. Twenty young men and two young women have been sent by the Siamese government to the United States to be educated, making in all forty Siamese students here learning our customs and the religion of Jesus Christ.

Standards for Siamese Teachers

THE King of Siam is much interested in the education of his people, and one of his latest edicts is regarding private schools. The new rule requires that the site of the school shall be sanitary; that the teachers must be of a moral character that will make them suitable as leaders of children; that their age and their scholarship must be suitable, and that their teaching shall be such as to make the pupils loyal citizens, with an adequate knowledge of their native land and their own language. The king is also deeply interested in the literature of his country, and encourages the authorship and publication of high grade original works and the perfect translations of such classics as Shakespeare's "Merchant of Venice."—*The Continent*.

CHINA

The New President of China

HSÜ SHIH-CH'ANG, former Vice-President of the Privy Council, and candidate of the generals of the Chinese Northern Army, has been elected President of the Republic of China. Hsü has been one of the most prominent figures in China for several years. He helped to conduct negotiations in the settlement of the Russo-Japanese war. On the abdication of Hsüan T'ung, he became guardian of the boy-emperor and was Grand Councillor to Yüan Shih-kai. Hsü Shih-ch'ang now becomes China's second duly elected President, Li Yüan-hung and Feng Kuo-chang having served out the term of Yüan Shih-kai.

A Missionary Movement for China

A NEW and significant movement has been started recently in Kuling by a group of Christian Chinese. A self-appointed committee assumes the responsibility for sending native missionaries into the province of Yünnan to carry on Christian work and the undertaking is to be initiated this year. It will be known as "The Missionary Movement of the Chinese Church" and is promoted entirely by Chinese. Probably the movement was prompted at this time by the fact that those not directly engaged in the war saw that they too should serve and sacrifice. It will undoubtedly be an important factor in breaking up provincial prejudices, and in uniting the various churches of China.

A Comprehensive Evangelistic

Enterprise

SEVENTEEN HUNDRED walled cities of China, as well as thousands of other smaller centers and market towns, are now for the first time really open to the missionaries. Rev. Charles E. Scott of Tsing Tau says that this is due to a series of international events which have made Chinese leaders realize the impotence of their false religions. Missionaries on the field recognize this as a strategic situation, offering an opportunity to

reach the influential gentry, and leaders of the commercial, political and social life of China. In view of this situation the Shantung Mission, the China Council and the Presbyterian Board of Foreign Missions have organized the China Cities Evangelization Project. Some of the Christian leaders of China have felt that too much emphasis has been put upon educational work in the past, and this project seeks to preserve a balance between that and evangelism, and looks toward cooperation of Chinese and foreign leaders.

First Chinese Bishop Appointed

THE appointment of the first Chinese bishop of the English Church is an important event. Tsae-seng, a son of Rev. Sing Eng-teh, was educated at the Ningpo Mission School and ordained in 1889. He was head master of Trinity College for many years and carried on parish work in Ningpo. In 1911 he became Archdeacon and four years later chairman of the Taichow Church Council. Thus his devoted labor has led up to the appointment as Bishop and it is hoped that he may have many years more of useful service.—*The Christian*.

Temple Festival at Tsingtao

REV. C. E. SCOTT has been preaching recently at a series of semi-annual temple festivals, attended by thousands of benighted worshippers. The opening day of the series was Women's Day. In order to attend the festival many of the women tramped from ten to one hundred li (a li is a third of a mile) on their tiny, broken feet. No accommodations were provided for them at the temple; the village was small and they were weary and confused. Many of them dragged themselves in late at night. No lights were there on the streets; every door was barred and they were obliged to sleep in the temple court. Each woman carried a broom to sweep the six months' accumulation of dust off the idols and also to sweep the temple. Indescribably repulsive beggars took ad-

vantage of their womanly sympathies, and they gave money in the hope of "making merit."

The daily needs, woes and ambitions of the women were reflected in the idols most worshipped. These were the mud dog, curer of tuberculosis, and a crippled dwarf, defender from accident. One could discern on many a face the longing for spiritual peace, unattainable by such methods.

New General Hospital in Wuchang

A NEW general hospital has been erected in Wuchang, China, by gifts of members of the Protestant Episcopal Church in America, and is now open to patients. In addition to the usual clinics, operating rooms, waiting rooms and offices, it contains an attractive chapel built in memory of Mrs. Leonard, wife of the Bishop of Ohio. There are wide corridors, airy, well lighted private rooms, but the crowning feature is a large triangular porch on each floor, with French windows opening upon it, making it possible to roll beds in and out. Here and there throughout the hospital are brass plates to remind one that this or that part of the building has been provided by some friend in America.

Throngs of Chinese gather in the waiting rooms hours before the time for the clinic to open, and as they wait they gaze curiously at the Bible pictures on the walls, and hear often for the first time the Gospel message which we call the "old, old story," yet so new to them.—*Outlook of Missions*.

A New Campaign in Hunan

WHILE in America many campaigns are on for helping to relieve misery and suffering, the Chinese Christians are carrying on in Hengchow a campaign to stimulate "Family Worship." A convention was held which laid strong emphasis on the revival or erection of the family altar. The heads of seventy-eight households signed a promise to hold daily prayer services. An attractive pledge in the form of a scroll was prepared, and,

after six months, when the pastor had investigated to see if the pledge had been kept, the scrolls were given out. New names are being added and the spirit of its seriousness seems to have been caught. One man said he would like to sign, but his business called him away from home, and on those days his pledge would be broken. He was assured that God would excuse such inability.

Hunan Bible Institute

COLPORTAGE work in China reveals the fact that many men, converted in middle life, have a real gift for preaching and an earnest desire to extend a knowledge of the Gospel. Most of them, however, cannot measure up to the scholarship requirements of admission to theological seminaries, and some are past the age limit. In spite of this they could render very efficient service if they were able to have a good course of Bible study and training in methods of Christian work. It is a very common thing for new converts to follow the colporteurs miles from their homes, taking their food with them, in order to gain as much as possible from the morning and evening Bible classes.

In order to meet this need for Bible training the Hunan Bible Institute has been opened in Changsha. The site selected for the Institute is a splendid one, on the military road half way between Siao-wu and Liu-yang gates. It is sufficiently large to afford room for future growth. The buildings have not yet been erected, but a beginning of regular work is made possible by securing temporary quarters near the site of the permanent location.—*China's Millions.*

Chinese Woman's Missionary Society

ANY member of an American Woman's Missionary Society would have felt quite at home if she could have attended the first annual meeting of the Chinese Woman's Missionary Society held in Changchow last May. This society was organized last year and has auxiliaries in thirty-

seven churches, thirty-three of which sent delegates to the meeting. The society is affiliated with the other societies of the church and is the forty-first and youngest organization.

A little incense burner had an interesting place in the meeting. It was a once sacred heirloom and had seen many years of service in ancestor worship. Its owner, wishing to make a gift to her society but having no money, brought this as a relic of heathen days. It was at once offered for sale and on the spot was filled many times to overflowing with contributions. It was then decided to send the burner to the Woman's Missionary Council in America.

In connection with this meeting the annual Bible Women's Conference was held. Mrs. E. V. Jones of Sochow was the only foreigner who was an accredited delegate to these meetings.

Korean Mission to China

THE Presbyterian Church of Korea supports two ordained missionaries in Laiyang, Shantung Province, China. When this Korean mission to China was opened in 1912, and again last year, when two new missionaries took the place of the ones originally sent, there was keen competition among the candidates for the honor of being chosen to go to the foreign field in China. This year an additional ordained missionary has been sent to join the forces, and the choice has fallen upon a graduate of the Presbyterian Theological Seminary of Chosen, who is also a college graduate.

Christianity Taught in a Factory

THE Japanese owner of a spool silk factory, though not a Christian, invited two missionaries to give regular talks to his employees. He told the missionaries very frankly that he had no faith in the power of Buddhism, saying he had had Buddhist priests come regularly once a week to speak to his workers, but the personal life of these priests, even more than the flabby character of their preaching, had convinced him that no help could be ex-

pected from such a source. He said that from the little he knew of Christianity he believed it was the source of real spiritual strength. In order that the whole force of workers, about 550 women and 50 men, might hear the Gospel message, this mill owner arranged to close work for the day at five p. m. instead of six; and as a further proof of his desire to help his employees, he asked to have a Bible woman live in the dormitory of the factory to teach the women Christian truth and practice.—*Missions*.

A Sunday-school in Korea

THE *Korea Mission Field* gives a graphic picture of a Sunday-school in Haiju City. As a prelude and a means of swelling attendance, two young men go through the streets blowing their cornets and attracting a motley assemblage of ragged, wriggling, noisy youngsters. Stopping at a corner they send out the peals of "What a Friend We Have in Jesus," and from several directions come more children. Proceeding to a bridge, they play "Stand Up for Jesus," until great crowds of adults, as well as children, quite fill the bridge and even block traffic—not a serious offense in that leisurely land. At last the procession moves on with "Bringing in the Sheaves" until it finally reaches the modest little church at the edge of the town, where the "sheaves" are gathered in with "rejoicing." The two young men make the most of the opportunity and seize hold of any urchin whose courage fails and may be slinking away into a side street. The Korean woman teacher is already at her post, teaching some little girls the Lord's Prayer—"Hanari, kaysin, uri, Abaji." Then the boys come tumbling in, one landing in a wild heap on the head of another who is about to pull the ear of the boy next to him. One is eating away at an ear of corn on the cob; another is the happy possessor of a huge cucumber. Riot and pandemonium prevail. Then one of the young men takes matters in hand, claps his hands twice and heads are

bowed for silent prayer. Another hand clap and the school is seated with a crash and the lesson begins. Then come the review questions something on this wise: "Children, is there any God beside Jehovah?" "No," with a mighty shout. "What about people who worship idols?" "They are ignorant and crazy," answers an older boy. "Who are the most deluded people in Korea?" "Those who throw stones at tree spirits," says a girl. Surely, heathenism is being dealt with here, and hopeful it is for Korea that these lively, growing children are being turned from the darkness of idolatry to the Light of the world.

AFRICA

Progress Among the Berbers

GREATER changes and more marked improvement are in prospect because of the war, and French influence and control in North Africa. Religious conditions are much more hopeful because of the war, which is making people, both French and natives, more susceptible to Christian thought and ideals.

The Berbers are an indigenous people who have occupied this territory for more than 3,000 years. About a million Berbers live in the Kabylia mountainous country and about 14,000,000 more are in other parts of North Africa. The early Christian Church under Augustine had a stronghold there, but Mohammedanism established itself by the sword in the seventh century. But notwithstanding the power of Mohammedanism there today, the Berbers are more accessible to Christian teaching than other Moslem people. When properly trained they make the finest missionaries who could be found for teaching their own people.

Liberians Raise Money for Memorial

THE native blacks of Liberia, although suffering economic hardships on account of the war, are doing their part in raising \$10,000 for the Cox Memorial Fund in honor of the first Methodist missionary to Africa.

The object of the Memorial is to put the educational institutions of Liberia on a firmer basis; \$25,000 is the amount required, and before the war Liberia planned to raise it all, but they have been obliged to lower their goal to \$10,000. The most up-to-date modern methods of raising money are in operation, and the ever present and ever ready Ladies' Aid is not lacking. In the First Church of Monrovia competitive teams were formed, each under a leader, and at the close of the drive over \$5,000 of the amount needed had been subscribed.

A Mission to Gold Diggers

IN THE MISSIONARY REVIEW OF THE WORLD for June, 1912, an article was published entitled "Among the Gold Diggers of South Africa," telling the story of the founding of a mission by Mr. A. W. Baker. For the past twenty-one years Mr. Baker has continued to be Honorary Director of the mission he founded, and there are now three European superintendents and more than twenty native evangelists working in the compounds belonging to the mines around Johannesburg, as well as in the outposts of the mission in British East Africa, Natal and Gazaland.

Mr. Wm. M. Douglas writes that since the beginning of the mission over 5,000 natives, chiefly men, have been baptized. It has been strongly impressed upon the converts that they are saved to become saviours of others and thus a spirit of true evangelism has been developed. The Council of the mission is composed of ten men, selected from the various evangelical churches of Johannesburg.

AUSTRALIA AND THE ISLANDS

Church Union in Australia

IN 1903 a joint committee representing the Presbyterian and Methodist churches in Australia drew up a plan for union. The Methodist General Council expressed its conviction that "the union of the churches would be in accordance with the will of God for the advancement of His Kingdom,"

and the Presbyterians recorded the same sentiment. But up to the present time there has been no union. Now, however, a movement looking toward the fusion of the Presbyterian, Congregational and Methodist churches of Australia is going forward hopefully. If this united church becomes a reality, the Presbyterian group will contribute 558,000 members, the Methodist 547,580 members and the Congregational 74,000. The total population of Australia is about 4,500,000. It is hoped that such a union may be formed as to insure solidity, a union of spirit and service. The movement will be watched with interest in other lands.

Filipino Farmers

"ECONOMIC awakening" is the term applied by the *Philippine Free Press* to the period through which the Islands are passing. This condition is full of promise for the future, for no matter which way one turns in the Philippines there is seen a new spirit and a dominating interest, something new and vital which has taken hold of the average Filipino. In this new day that is dawning, the Filipino farmer will have an important place, for the country is chiefly agricultural. There are many agencies at work for the uplift of the Filipino farmer and he is becoming alert, able to discuss intelligently his problems of irrigation, of labor supply and of markets,—an encouraging indication of national development.

OBITUARY NOTES

Rev. O. P. Allen of Turkey

REV. ORSON P. ALLEN, whose death occurred at Constantinople on June 21, was the last of a group of pioneer missionaries whose names are associated with the Harpoot Mission of the American Board. Mr. Allen was born in Smyrna, New York, on November 6, 1827. He graduated from Amherst College and Andover Seminary, and sailed from Boston for the mission field in 1853. After being stationed at Trebizond for a year, he returned to Harpoot.

THE MISSIONARY LIBRARY



The Labrador Eskimo. By E. W. Hawkes. Illus. x. 12mo, 225 pp. Ottawa: Government Printing Bureau, 1916.

THIS is Memoir 91 of the Canadian Geological Survey, No. 14, in the Anthropological Series. As such it is scientific and technical, yet it casts greatly needed light upon that small group of Hyperboreans who have wandered south from the Arctic Circle into bleak Labrador. There they have been since 1771, the loving and hazardous care of the Moravian missionaries. Little is said here of nearly a century and a half of missionary effort, though a fine tribute is found on pages 10-13, summarized in the opening paragraphs concerning their "remarkable work," to which those Eskimo "owe not only their salvation but their present existence." . . . The Moravian Missions have been severely criticised for the trading establishments which they run side by side with their missions. But for this they can plead extenuating circumstances, and the administration of spiritual and secular matters is kept entirely separate. The principal thing in their work which appeals to an ethnologist is the fact that, as a missionary body, they have encouraged the Eskimo to continue to live as natives—that is, to eat native food and wear native clothing—which wise position has been instrumental in keeping the native alive in this district, while they have utterly perished in the south. The general attitude that the Moravians have taken towards the Eskimo, of a not too familiar kindness, and of founding their authority on it instead of on force, is also interesting to a worker among native tribes, particularly as regards the success with which it has been attended."

The physical characteristics of Labrador; the food, clothing and houses of the people; interesting descriptions

of transportation, hunting and fishing, household utensils and tools; their art, social organizations and customs, games, music; their religion and its ceremonies; their mythology, illustrated by generous samples of their folklore:—these are the main themes of the volume. Thirty-five plates of well executed half-tones add clearness to the scientific descriptions. In a word, the reader here finds material that will enable him to construct the life and beliefs of these northern people which will prove far more illuminating than the meager references to them in Dr. Grenfell's writings, and the pathetic stories of little Pomiuk. Few scientific writings are so readable as this Memoir.

A Tour of the Missions; Observations and Conclusions. By Augustus Hopkins Strong, D. D. 8vo, 223 pp. \$1.50. The Griffith & Rowland Press. Philadelphia, 1918.

FOLLOWING his delightful account of his recent visit to mission stations in the Far East, Japan, China, Burma and India, Dr. Strong, President Emeritus of Rochester Theological Seminary, devotes four chapters to questions connected with the Bible and missions. These are of particular value to serious students of missions. The author's keenness and experience are seen at almost every point, and the chapters giving an account of the tour are full of attractive pictures of missionary work. When he takes up the very important subject of missions in relation to the Bible Dr. Strong severely criticises the effect of rationalistic views upon missionary work. He found a growing tendency "to depend upon education rather than upon evangelism" (p. 193). In his chapter on "The Theology of Missions" there are some very impressive words about the true

relation of heathenism to the Bible and Christianity. If our students and ministers could see the futility and, far worse, of critical teaching in the mission field they would perhaps realize its deadliness in the home churches upon which the character of missionary work so largely depends.

The Unshaken Kingdom. By Henry C. Mabie, D. D. 12mo, 180 pp. \$1.00 net. Fleming H. Revell Company. New York.

THE substance of this volume of lectures was delivered by the late author to the students and faculty of the Southwestern Baptist Theological Seminary. Eight chapters deal with the fundamentals of Christianity in the face of strain and stress. After a discussion of the "Things which cannot be shaken," Dr. Mabie treats of other subjects, like "Providence Grounded in Redemption," "The Cure for Agnosticism," "The Clue to Certainty in Religion," and similar evidential topics of Christian truth. It need hardly be said that a deep missionary spirit is found everywhere and is especially expressed in the last chapter, "The Ultimacy of the Missionary Enterprise." The account of a conversation with Haeckel, the well-known German agnostic and materialist, is of intense interest and would be of immense advantage if reprinted and circulated everywhere in tract form. This is a book to be pondered and utilized.

American Democracy and Asiatic Citizenship. By Sidney L. Gulick. 8vo, 269 pp. \$1.75 net. Charles Scribner's Sons. New York.

WHEN strained relations developed between America and Japan over the California Anti-Alien Land Law, Dr. Gulick and another American clergyman were sent to Japan by the Federal Council of Churches of Christ in America to study the question in its relation to Christianity. Twenty-six years of missionary service in Japan gave Dr. Gulick exceptional opportunity for approaching the Japanese in

the right spirit and the substance of his conclusions as to the solution of the problem are here given. He holds strongly that the only way of meeting the difficulty is by the adoption of a new Oriental policy and program by the United States Government. This should embody two fundamental principles: First, real protection for the States on the Pacific coast from the dangers of excessive Asiatic immigration; and, second, Asiatics should have the same rights and courtesy of treatment that America accords to people of other lands.

To carry out this programme, Dr. Gulick holds that all immigration should be regulated by the principle that only so many immigrants from any particular race shall be admitted as may be genuinely Americanized, and that privileges of citizenship should be given to every individual who qualifies, regardless of his race. In the discussion of these points the author forcibly calls attention to the strong resentment felt in Japan by the humiliating race discrimination which at present obtains against this people.

Various facts and factors in the new situation are presented in this book, and every effort is made to think through the implications of the proposals. The first part is concerned with the political aspect, and the second with important statistics on which the argument is based. In the light of the present war, and the fact that the United States and Japan are now allies, gives the work an added interest and importance—especially to students of the Eastern situation.

Studies in Christianity. By A. Clutton Brock. 12mo, 169 pp. \$1.25. E. P. Dutton & Co. New York.

THE author, who is well known through his delightful essays in *The London Times*, here turns his attention to Christianity—but it must be confessed *not* the Christianity of the New Testament. The Gospels are criticized with uncommon freedom; the Cross is held up, not a sacrifice, but only as a martyrdom, and there

is no reference to redemption and the Holy Spirit, and practically no treatment of sin. Indeed, Christ is to Mr. Brock only a man.

The author of these studies writes delightfully on art, politics and literature, but it must be frankly said that he knows almost nothing of essential Christian religion.

The Call of a World Task. By J. Lovell Murray. Two parts. 12mo. 201pp. 50 cents. The Student Volunteer Movement, New York, 1918.

THIS is one of the fine, sane books that have grown out of the war. It deals with the demands that are made in these war times for a new expression of international Christianity and the response which the church must make. The studies grew out of the missionary program adopted by the Student Conference at Northfield last January. The call, as voiced by Mr. Murray, demands reality in religious life, Christian internationalism and an occupation of neglected fields. A world program for the church is demanded and a full mobilization of Christian forces. If Christians have not learned from this war lessons of generalship, aggressiveness and sacrifice for missions, then the Church has failed to see the "handwriting on the wall."

The Christian Man, The Church and The War. By Robert E. Speer. 16mo. 105 pp. 60 cents. The Macmillan Co., 1918.

THOSE who wish a clear statement of the Christian attitude toward the world war and its problems will be delighted with this brief study of the principles involved. Dr. Speer shows how one may take the counsel of the Apostle Paul in seeking, as a loyal citizen, to live in a manner worthy of Christ and His teachings. He discusses the Christian man and the War, the Church and the War, and the World Problem and Christianity. It is a good book for misguided pacifists on the one hand and for vindictive church members on the other.

Out There. By Charles W. Whitehair. Illustrated. 12mo. 249 pp. \$1.50 net. D. Appleton & Co., 1918.

AS a Y. M. C. A. secretary, Mr. Whitehair had peculiar opportunities to study men and morals among the British troops. He takes his readers to the French front, and to London, Paris and Cairo, and shows in turn the physical and moral dangers which confront the men. It is a stirring picture of heroism and sacrifice, mixed with saddening and inexcusable evidence of the lack of preventive measures on the part of the British Government to guard against immorality among the British troops on leave. The picture of Cairo, "where there aint no ten Commandments," is enough to cause wonder that God can refrain from another judgment, such as those that overwhelmed Sodom and Pompeii.

Methods in Prayer. By W. Graham Scroggie. 12mo. \$1.00 net. George H. Doran Co., New York, 1918.

IN these days when the thoughts of individuals and of nations are turning to prayer as never before, it is of great practical value to have read a treatise on the subject, sane, concise, yet comprehensive. W. Graham Scroggie writes not only as student but from personal experience of the supernatural power and joy of prayer.

He considers the five aspects of prayer: adoration, confession, petition, intercession, thanksgiving, and lays stress on the fact that Christians are not to SAY prayers, but to BECOME prayers. The prayerless life is the powerless life, but the truly prayerful life is the powerful life as is shown from the history of the Church.

We have the assurance that God can and will answer prayer, but as Mr. Scroggie points out, there are reasons for unanswered prayer revealed in the Bible. The author's suggestions for the study of prayer from a Biblical standpoint are of especial value to Bible teachers, missionaries and pastors. The book is a challenge to all Christians. It confirms faith,

stimulates desire for further study, and calls to a deeper experience of the "forgotten secret" in individual and church life.

The Goal of India. By W. E. S. Holland. 12mo. 256 pp. Paper. 25 shillings net. The London Missionary Society, 1918.

INDIA is a land of many races and tongues and religions, but the people are gradually awakening from ignorance, superstition, caste and lethargy to seek education, spiritual enlightenment and self-government. Mr. Holland, the principal of St. Paul's Cathedral Mission College in Calcutta, sees India through friendly but unprejudiced eyes. He clearly pictures the attractions and the degradation, the medley of religions, the poverty, caste and unwholesome customs and the coming into the light through the teachings of Christ and the enlightened government of the British. The book relates particularly to Hindu India and forms an excellent text book on the subject. It is not made up of generalizations but of concrete facts, quotations from Hindu literature and incidents connected with missionary experience.

Missionary Education of Juniors. By J. Gertrude Hutton. 12mo. 140 pages. 60 cents. Missionary Education Movement, New York, 1917.

SUNDAY-SCHOOL teachers whose aim is the development of Christian character in the individual boy or girl will find Miss Hutton's concise and practical book a very real help and inspiration. She has made a human, Christ-like study of "Juniors," their needs, their instinctive desire for growth and the consequent necessity for various activities. She suggests points of contact, such as: "He (the Junior) must be helped to see his dependence upon the street cleaner and the laundress, the teacher and the preacher, the policeman and the day laborer, the inventor and the postman. He must realize that each is serving the good of all." From these practical suggestions for the beginnings of

sympathy and service at home she leads naturally to the "enlarging of the house of friendship to include as brothers all the members of the Heavenly Father's family. A valuable list of "Reading Books on World Friendship for Junior Boys and Girls," is added with a Bibliography and Prof. E. P. St. John's Chart of the "Development of a Junior," all so necessary for the teacher that desires to grow and to help the children to develop in Christian character and in service to mankind.

Jack-of-All-Trades. By Margaret Applegarth. Illustrated. 12mo. 86 pp. Paper, 29 cents; cloth, 45 cents. Council of Women for Home Missions, New York, 1918.

THIS author knows how to write for juniors. She begins with a "Secret" and uses the nursery folk for chapter topics.

The story of the "Good Samaritan" as retold by a Pole is delightfully picturesque and forceful. The subject matter is also good, and makes an unusually attractive text book for the home mission study this year. Without realizing it, children will learn about working people and their problems; about manufacturers, clothing makers, farmers, miners and others. A leader's manual and pictures accompany the book.

Jack and Janet in the Philippines. By Norma Waterbury Thomas. Illustrated. 12mo. 127 pp. Paper, 35 cents. Boards, 50 cents. Postage, 7 cents. Central Committee on the United Study of Missions, West Medford, Mass., 1918.

MRS. THOMAS wrote her first "Jack and Janet" book after her trip around the world. Now we welcome her sequel which appears after her first year of missionary life in the Philippines. In story form we learn from Jack and Janet the main things of interest about the Philippines—their history, people, country, customs, religions and phases of the missionary work. The photographic illustrations are unusually good and the story will interest any bright child.



CONTENTS OF ONE VOLUME OF THE MISSIONARY REVIEW OF THE WORLD

Each year the REVIEW contains the equivalent of twenty-one volumes, a complete library of Missions, on the history, methods, principles, and progress of Missions, and the lives of Missionaries and Native Converts. Each small volume would contain about 30,000 words (150 pages).

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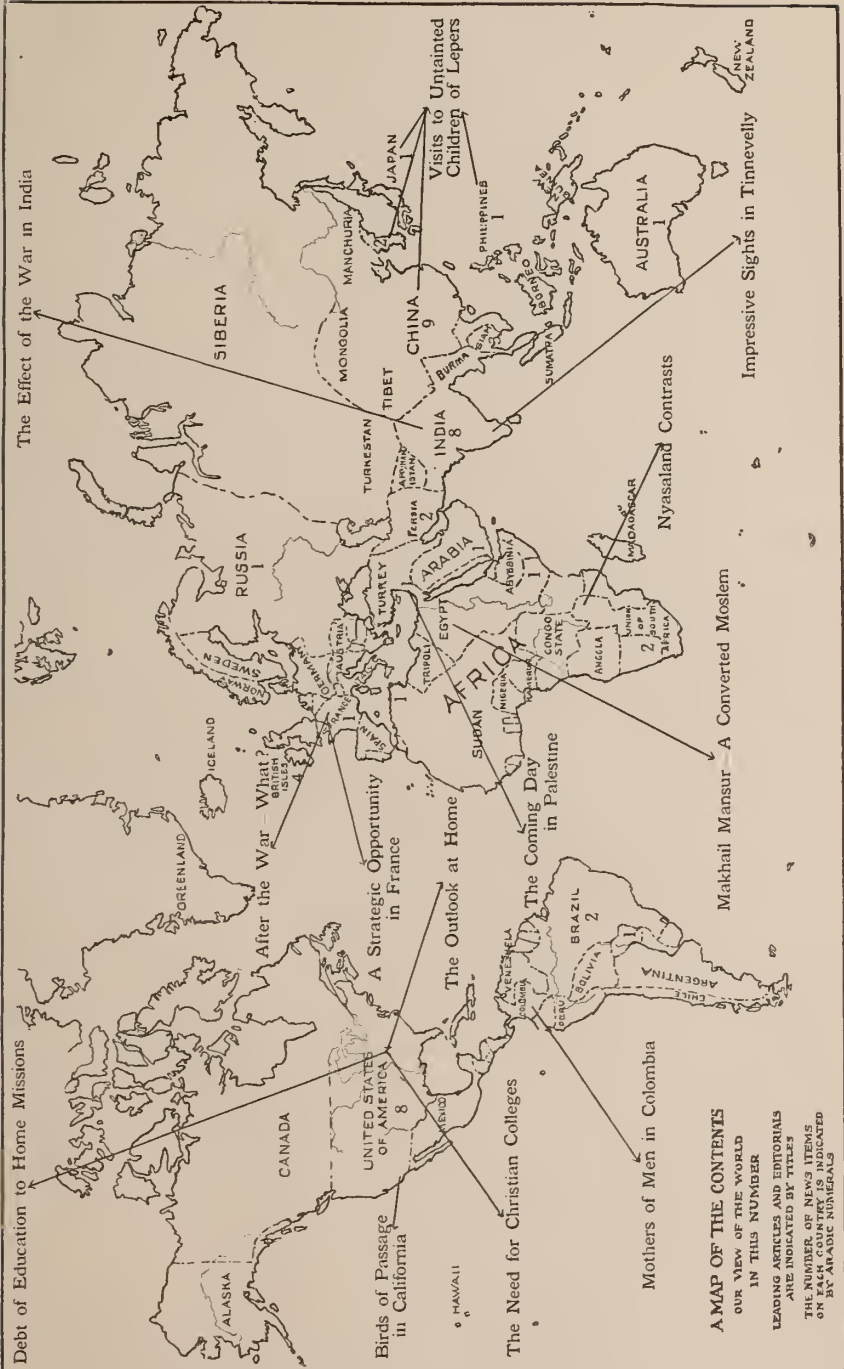
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A MAP OF THE CONTENTS
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 IN THIS NUMBER
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 THE NUMBER AS WELL AS BY AN
 ON EACH COUNTRY IS INDICATED
 BY ARABIC NUMERALS

Missionary Personals

REV. FRED J. PATON, the son of John G. Paton and his successor in missionary work in the New Hebrides, sometime ago went to join the Australian forces as chaplain on the western front.

REV. J. ROSS STEVENSON, D.D., President of Princeton Seminary, has gone to England, France and Italy, as a representative of the Religious Work Bureau of the Y. M. C. A., to study the problems of recruiting and training men for the work of the church at home and abroad in line with the Government's educational program.

DR. AND MRS. JOHN M. SPRINGER of the Methodist Episcopal Mission of the Congo expect to arrive in the United States December 1st to take part in the Methodist Centenary Campaign.

DR. G. SHERWOOD EDDY expects to visit India in 1919. His itinerary includes several important missionary centers and it is his plan to fit in with the evangelistic campaign in which he will work, rather than to inaugurate a campaign of his own.

BISHOP LUTHER B. WILSON of the Methodist Episcopal Church, who has been in France for six months as a religious work director of the Y. M. C. A., has returned to America.

REV. O. W. E. COOK of the Methodist Mission in Mexico City has been appointed temporary pastor of the Union Church, which is primarily intended to care for American residents in that city.

DR. JOHN W. WOOD, secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, is visiting the mission stations in the Far East.

ROBERT C. McQUILKIN, formerly managing editor of the *Sunday School Times*, has sailed with his wife and three children for Africa. They will be located at Kijabe, British East Africa, working under the Africa Inland Mission.

GENERAL EDMUND H. H. ALLENBY's father, Mr. Hynman Allenby, was an earnest student of prophecy, and the son makes no secret of his gratitude to God for using him in setting free the land of Christ's birth. Before he began his Palestine campaign he attended a special prayer meeting of Christians in Cairo.

REV. F. W. HECKELMAN, Methodist Episcopal missionary in the Hokkaido; REV. CHARLES W. IGLEHART, stationed at Sendai, and PROF. H. A. WHEELER, teacher of English in the Aoyama Gakuin, Tokyo, have been called to service in Siberia.

BISHOP W. F. OLDHAM, after spending several months in the United States in the interests of the Methodist Centenary Campaign, has returned to Buenos Aires, Argentina.

DR. JOHN F. GOUCHER and DR. GEORGE HEBER JONES of the Methodist Episcopal Board of Foreign Missions have been appointed as representatives on the Cooperating Board for Christian Education in Chosen until 1920.

REV. FRANK HARMON of the Baptist Missionary Society has completed thirty-six years of service in and for China. He has witnessed many phases of evolution in that country along educational and political lines.

MR. ISAAC NEWTON CAMP, who had spent several years in training to go as an educational missionary to Turkey, but was prevented by the breaking out of the war, served as temporary military governor of Bethlehem, the first Christian ruler of Bethlehem since the Crusades.

THE MOST REVEREND, THE METROPOLITAN OF ATHENS, is in America to perfect the organization of the Greek Church in this country, with the object of bringing the Greek and American Churches into closer relation.

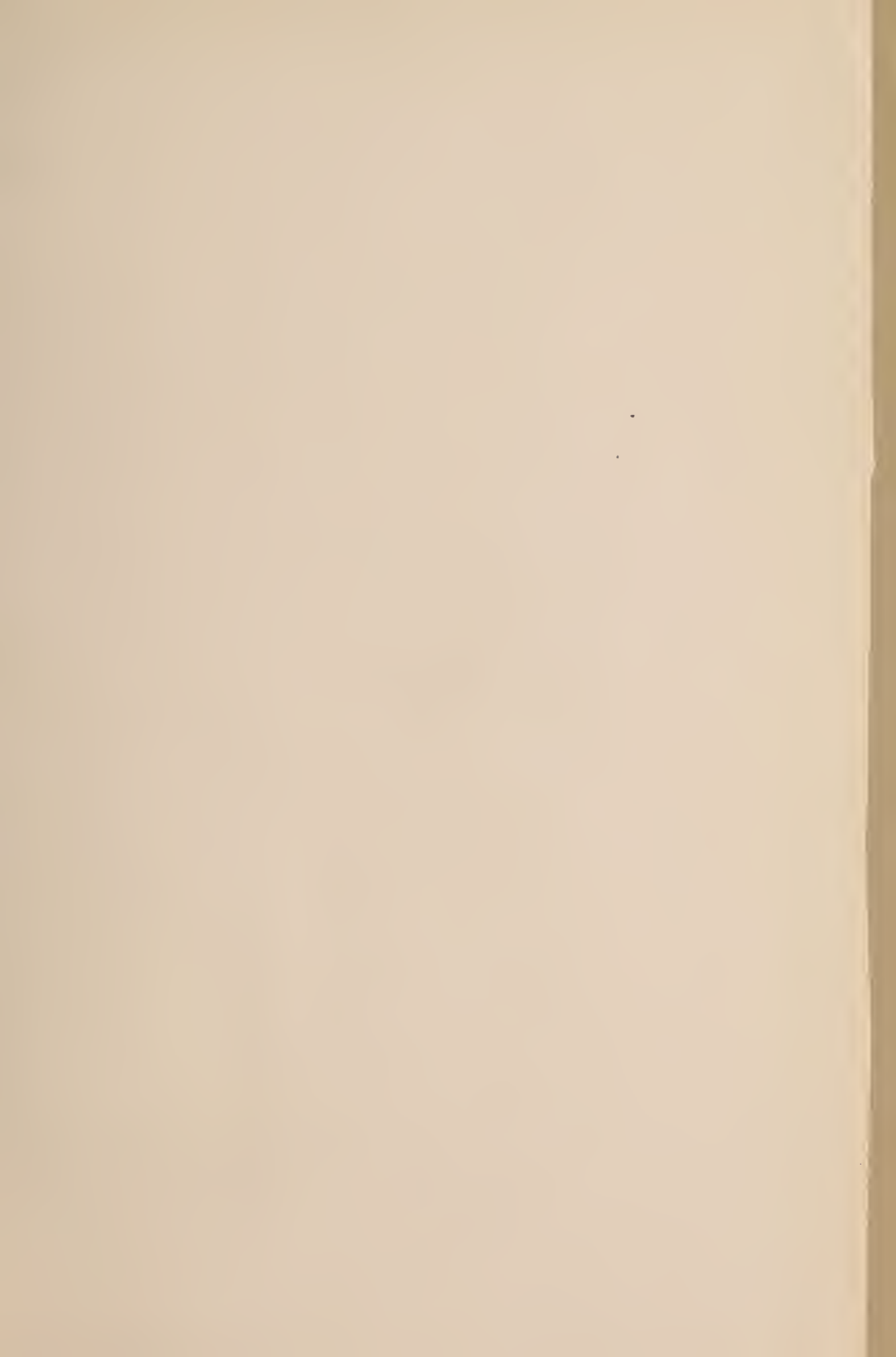
MR. H. W. HICKS has accepted the position of secretary of the New York City Sunday-School Association, taking the place of Mr. Herbert L. Hill, who is becoming business manager of the Missionary Education Movement.

MR. PHILIP E. HOWARD, president of the *Sunday School Times* Company, has gone overseas as the guest of the British Government in order to see something of Great Britain's war work.

MR. NOLAN R. BEST, editor of *The Continent*, has returned from France.

MR. B. CARTER MILLIKIN, who has been serving with the American Red Cross Commission in Palestine, is in America, but expects to return to Palestine very soon with a new Red Cross unit.

WILLIAM DUNCAN, founder of the Metlakahtla Indian Mission in Alaska, died recently at the age of eighty-eight. He was born in Beverly, England.



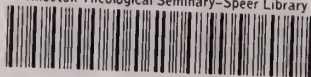
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